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Without Concealment----Without Compromise.

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“The Peculiar Institution.”

SLAVE PRISON.—FLOGGING.—A Correspondent of the Lowell Courier, writing from Charleston, S. C. says:—

“Since I have been here I have visited what is called the work-house, but more properly speaking, slave prison; here are deposited for safe keeping those who are brought to market for sale; also those that have run away, and are brought back here to be punished—some are put to breaking stone, others on the tread mill. When I was in, there were three men and one woman on the wheel, and a driver standing by with whip in hand; this wheel is attached to mill-stones, and in this way they grind their hominy. In a room in the building is the whipping apparatus. While I was examining this, there was a boy brought in by his master to be whipped. It appears to be the custom here, when slaves are punished, to bring them to this place, for which they pay one dollar. The boy was stripped naked, his feet fastened to the floor, his hands placed in a rope over head and then drawn straight by means of blocks, then a cap drawn over his head and face. The boy I should think was not over 13 years of age. He was whipped very hard—*the skin flying at every blow*. After he was let down, and had gone out, I asked his master what he had been doing. He said he had run away the day before and gone to the races. I thought it rather severe, considering how popular races are here. I was told that quite a number had been brought there that day to be punished for the same offence.”

DEAR BROTHER LEE:—A few years since, one of my neighbours, while descending the Mississippi in a flatboat, on landing at a plantation, witnessed a most revolting scene of cruelty, which he related in substance as follows:—

A female slave was at work in a field, where she was compelled to keep her infant child, that was sick and hungry. The poor mother was pained at seeing her little babe sick and starving, and obeying the holy dictates of a mother's feelings, she dug two potatoes from her master's potato ground, and roasted them in a fire near where she laboured, and gave them to her famishing infant. For this offence she was stripped entirely naked, and bound with a cord, and beat almost to death! The narrator approached the scene of cruelty, and begged the monster with tears to desist, but was answered only with bitter curses. He continued to beat her in the most cruel manner, cutting her back, limbs, and breasts with his lashes, until the milk from her breasts, mingled with her blood, ran down to the ground, filling little holes near where she stood. In the midst of this heart-rending scene, our friend became so excited that he ran furiously on the miserable murderer, and attempted to stop him by force. His men now interfered, and bore him off to his boat, or his interfering would have probably cost him his life.—*Wesleyan.*

SLAVERY.

NOTICE.—Was committed to the jail of Washington Co. D. C. on the 23d of July, 1847, as a runaway, a negro woman, who calls herself Ann E. Hodges. She is nearly black, about 5 feet 4 1-4 inches high, and about 22 years of age. Had on, when committed, a slate-coloured merino dress and a brown calico sun-bonnet. She says she is free, and served her time out with a Mr. Benjamin Daltry, of Southampton, Va. and that Messrs. Griffin and Bishop, of the same place, know her to be free. She has two scars on the left leg, near the knee, from the bite of a dog, and one on the point of her breast bone, occasioned by a burn.

The owner or owners of the above described negro woman are hereby required to come forward, prove her, and take her away, or she will be sold for her prison and other expenses, as the law directs.

ROBERT BALL, Jailer, for
Aug. 23—wtf A. HUNTER, Marshal.
—*Washington Union.*

From the Pennsylvania Freeman.

SLAVERY AS IT IS.

Who can read such details as are contained in the following letter from our respected friend, Dr. Ellwood Harvey, and not be an Abolitionist?

CHADDS-FORD ON BRANDYWINE,
Dec. 26, 1846.

DEAR SIR:—Myself and two others lately visited the eastern part of Virginia, to see the cheap lands much talked of now in agricultural circles, and there saw a slave auction. My friends were not Abolitionists before, and pitied my credulity, when I told them of the horrors of Slavery; but one week in the Old Dominion has added two staunch adherents to our cause. I wish every pro-slavery man and woman in the North could witness one slave auction.

We attended a sale of land and other property near Petersburg, and unexpectedly saw slaves sold at public auction. The slaves were told they would not be sold, and were collected in front of the quarters, gazing on the assembled multitude. The land being sold, the auctioneer's loud voice was heard, “bring up the *niggers*.” A shade of astonishment and affright passed over their faces, as they stared first at each other and then at the crowd of purchasers, whose attention was now directed to them. When the horrible truth was revealed to their minds that they were to be sold, and nearest relations and dearest friends parted forever, the effect was indescribably agonizing. Women snatched up their babes, and ran screaming into the huts. Children hid behind the huts and trees, and the men stood in mute despair. The auctioneer stood on the portico of the house, and the men and boys were ranged in the yard for inspection. It was announced that no warranty of *soundness* was given, and purchasers must examine for themselves. A few old men were sold, at prices from $13 00 to $25 00, and it was painful to see old men, with beards white with years of toil and suffering, stand up to be the jest of brutal tyrants, and to hear them tell of their diseases and worthlessness, fearing they would be bought by traders for the southern market.

A *white boy*, about twelve years old, was placed upon the stand. His hair was brown and straight; his skin exactly of the same hue as other white persons, and no discoverable trace of negro feature in his countenance.

Some coarse and vulgar jests were passed on his colour, and $5 00 was bid for him, but the auctioneer said, “that is not enough to begin on for such a likely young nigger!” Several remarked that they “would not have him as a gift.” Some said a white nigger was more trouble than he was worth. One man said it was wrong to sell white people. I asked if it was more wrong than to sell black people. He made no reply. Before he was sold, his mother rushed from the house upon the portico, crying in frantic grief, “My son, oh, my boy, they will take away my dear——.” Her voice was lost, as she was rudely pushed back and the door closed. The sale was not for a moment interrupted, and none of that crowd of ruthless tyrants appeared to be in the least degree affected by the scene. The poor boy, afaid to cry before so many strangers, who showed no sign of sympathy or pity, trembled and wiped the tears from his cheeks with his sleeve. He was sold for about $250. The monsters who tore this child from his mother, would sell your child and mine if they had the power. During the sale, the quarters resounded with cries and lamentations that made my heart ache. A woman was next called by name. She gave her infant one wild embrace before leaving it with an old woman, and hastened, mechanically, to obey the call, but stopped, threw her arms aloft, screamed, and was unable to move.

One of my companions touched my shoulder, and said, “come, let us leave here, I can bear no more.” We left the ground. The man who drove our carriage from Petersburg had two sons, who belonged to the estate—small boys. He obtained a promise that they should not be sold. He was asked if they were his only children. He answered all that's left of eight. The others had been sold to the South, and he would never see or hear from them again.

As Northern people do not see such things, they should hear of them often enough to keep them awake to the sufferings of the victims of their indifference. Very respectfully, your friend,

ELWOOD HARVEY.

FUGITIVES FROM SLAVERY AND THEIR PURSUERS.

If the editor of the Anti-Slavery Chronicle, from whose paper we copy the following article, is not already satisfied as to the character of the Mr. Carpenter, to whom he alludes, we can assure him that there is no such society, and has not been for years, as the New England Anti-Slavery Society. None of the old organized anti-slavery societies of the East have any such agent:

During the last few months, numerous escapes have been made from Kentucky, and the excitement among the slaveholders has become great. Companies of from two or three to fifteen or eighteen slaves have left at a time, and large rewards have been offered for their apprehension. The largeness of the rewards, it is believed, have induced citizens of Ohio and Indiana, to undertake the bloodhound occupation of trailing on the track of the panting fugitive; and Kentuckians, and renegade Yankees, perhaps, have scoured our country under various disguises, for the purpose of ferreting out the victims of oppression who have loved liberty well enough to risk their lives in seeking it by flight.

Some two months ago a stranger entered this office, introduced himself by the name of Carpenter—stated that he was from Massachusetts—an agent of the New England Anti-Slavery Society, travelling through this country for the purpose of promoting the general interests of the cause, and that he was acting as agent for the Cincinnati Press, the Louisville Examiner, &c; and that he would also procure subscribers for the Anti-Slavery Chronicle. He said he was supported by the New England Anti-Slavery Society, and was at liberty to spend his time in such manner as would best advance the cause wherever he might travel. And as he thought he could in no way do better than in procuring subscribers for our western papers, he would not charge us anything for his services. He appeared very much interested in the escape of fugitive slaves, and inquired particularly as to the number that escaped, and whether any of them were recaptured, &c. Not being able to see in his statements a sufficient inducement for the New England Abolitionists to employ him, and finding that he was not very well skilled in anti-slavery lore, I began to suspect that there was some deception about him, and gave him no agency, but treated him otherwise as a true man, not having sufficient evidence to justify anything that might seem to call his honesty in question.

One of our citizens rode with him a few miles when he left, who on his return related the conversation had on the road, which almost confirmed us both in the suspicion that he was an emissary of the slaveholders to spy out fugitives, by passing himself as an Abolitionist, and by gaining our confidence, from place to place get that information of the route of fugitives, which would enable him to trace them out, and which information he could not well obtain in any other way. He was particularly inquisitive about the best and safest routes, as he said he was agent of a secret anti-slavery society, to promote the escape of slaves,—said a Dr. somebody, of Kentucky, was one of the Secretaries of this society, and he was the other. He read a letter to R. Green, the individual who rode with him, which he said he had received from this Kentucky Doctor and agent of the secret society, &c.; and was very particular in his inquiries as to the route pursued by a large company of slaves that had escaped some time previous, stating that a large number more were in readiness to start, but that they, that is the agents of this secret society, wished to find out how the former company had got along, and where, so that they might send them by the same route, if safe, and as several of those who were about to set off for freedom were near relatives of those who had gone, it was desirable that they should get together. He had stated none of those things to me, and when R. Green stated them to me, we were both satisfied in our own minds that his object was to find out and betray the poor fugitives. I wrote to H. H. Sperry, the publisher of the Press, to learn what he knew about him;—Sperry replied that he had introduced himself to him pretty much as he had done here, but said nothing about being the agent of anybody. He told Sperry he had a letter from Drew, of the Christian Citizen, Elihu Burritt's paper, but had lost it. It appears that friend Sperry had not suspected him, but had given him an agency. My suspicions were rather strengthened than diminished by Sperry's letter. However, it was now too late to head him by any information that could be sent on, and it was thought best to wait for further developments. Some time afterwards, information reached some of the Abolitionists of Cincinnati, that an emissary of the slaveholders had been out, and had returned; and that in consequence of his discoveries, some thirty Kentuckians had started in pursuit. Letters were immediately dispatched to some of the Northern Abolitionists, but it was thought too late to head the pursuers. Now some may suppose that these statements are only rumours, but the following article from the Signal of Liberty, is a pretty strong confirmation of their truth:

SLAVEHOLDING OUTRAGES.

The account we published last week, from Niles's correspondent, of the outrages of a body of armed Kentuckians, upon peaceable citizens of this State, in their own homes, in the hours of darkness, may serve as an answer to the question so often asked, “What has the North to do with Slavery?” From the accounts which have reached us, it seems that the Kentuckians, unless they can prove their “property,” rendered themselves clearly liable for an attempt at kidnapping, and if so, should not have been let off without suffering the penalty. A Centreville paper notices the affair as follows:

> A few nights ago, twelve or thirteen citizens of Kentucky made an incursion into a negro settlement, near Cassopolis, knocked down and commenced dragging off twelve or fourteen negroes. An outcry was soon raised, and a number of whites went to the rescue of their sable fellow-citizens and soon brought the chivalry of Kentucky to a halt, liberated their ill-gotten booty, and finally marched them off to the seat of justice, to give an account of their misdoings. We have not learned the result of their proceedings, but we presume they will be permitted to depart with the sore mortification of a fruitless journey. A messenger arrived in this village on Sabbath evening last, to procure the legal services of C. Gurney, Esq. the abolition candidate for Governor; but owing to the sickness of his family, and busy preparation for an electioneering tour, he was unable to attend the trial. The messenger states that the Kentuckians were still brandishing their bowie-knives, and making terrible threats. It may be the South have a right to adopt such a course without the aid of the law, but it will only tend to engender a deeper hatred for the “peculiar institution.” We have no sympathy with the political action of the Abolitionists, but we cannot but look upon these midnight incursions without the aid of law, as usurping the good order of society and fomenting a spirit of resistance which must inevitably lead to disastrous consequences. If the slaveholder has the right to seize a fugitive from Slavery in a free State, let him appeal to the proper tribunals to maintain that right, instead of midnight seizure, backed by a display of bowie-knives and even shooters.

Information has been received, that the slaveholders, on the recent defeat of the above mentioned company of kidnappers in Michigan, determined to raise a force strong enough to defy opposition—that they have raised money for the purpose, and intend to start two hundred men in a few days. They will be likely to travel in small companies to avoid suspicion, if they start at all. No doubt such a scheme has been planned; but, I suppose they will abandon it. However, keep a sharp look out.

Selections.

UNITED STATES.

PREJUDICE AGAINST COLOUR.—DR. PATTON'S NEGRO PEW.

In the (London) Anti-Slavery Reporter we find the following account of the Rev. Mr. Davis's visit to the “high seat on the right hand of Dr. Patton and near his heart.” It is an extract from a letter, written while Mr. Davis was in this city, addressed to the Guiana Congregational Record:

Did I not promise to write to you a letter from the “Negro Pew,” in Dr. Patton's church? I promised to do so to somebody in Guiana. Well, last Sunday morning, being at liberty, I set off in search of the said church, and found it. As to the geographical position of the said Negro Pew, I was guided by the language used in the published letter of apology, that “they treated the coloured people well; that they were elevated above the rest of the congregation, and nearer heaven; that they occupied a position of honour, being on the right hand of the minister, as Jesus Christ was on the right hand of God.” Now, thought I to myself, we must make for the minister's right hand, in the gallery. Two old coloured people were sitting in the front pew of the gallery, close to the minister's right hand; that must be the place, that section of pews there, at the end wall, must be the one allotted to the coloured people, and in common *parlance* called the “Negro Pew.” We went and entered the pew immediately behind the old couple I have mentioned. At this the old lady was dreadfully alarmed, and beckoned us with the greatest earnestness to sit elsewhere. Remonstrance was vain, there we would be. By and by they brought the children of the Sunday-school to occupy the neighbouring pews, and one of the teachers, a lady, made signs for me to come away from the degrading position in which I was placed, having coloured people both before and behind; but I nodded that all was right, and I was very comfortable. A few moments elapsed, and another polite and compassionate lady actually got up, and came to the pew-door to remonstrate with us. In a very earnest and yet coaxing tone, she said, “Wont you take a seat here on this side of the aisle?” “No, thank you, madam, we are very comfortable,” was my reply. “But,” she continued, in a tone of deep commiseration, “this is the place allotted to the coloured people!” “Thank you,” I said, “we have made no mistake.” “Well, just as you please, Sir,” and with that she retreated. But the eyes of all in the synagogue were upon us. The little people whispered, and the big people stared, and *all* the people marvelled.

With regard to writing a letter in the pew, I did not feel justified in employing any part of the time of service in such an engagement, and I thought the object would be accomplished by my taking notes there, and giving you the substance of those notes. I felt gratified for occupying once in my life that celebrated “place of honour,” and in bearing my silent testimony against the impiousness of such a distinction and separation in the house of God. But the “Negro Pew” is universal, here. Few are without it. But I can tell you more about the treatment of the coloured people in this “Church.” At the celebration of the Lord's Supper, the coloured people are not even allowed to come down to the body of the chapel, but have to remain “nearer heaven,” till their white brethren have first partaken; and then the elders (it is a Presbyterian Church) take up the elements to them. This is the practice, unless it has been altered lately. My informant, a literary lady of some celebrity, was a member of the Church until recently, and she witnessed an instance in which the coloured people were quite forgotten. Is it not monstrous?

“The lengths to which these Americans carry their prejudice against colour is perfectly ridiculous and contemptible. Last week, at the Baltimore Railway station, whilst I was looking after my baggage before setting off, about half-a-dozen well dressed and respectable looking coloured ladies came up, and made for the *luggage van*, as a matter of course! It is thus, however respectable, clean, and intelligent, they are obliged to travel, whilst paying the same money as the whites. I have conversed with a respectable minister of the Gospel, who had often been put in the luggage van, and on steamers had to take his food in the pantry. And by whom are they thus treated? By a nation whose habits are proverbially low and filthy. On this head I used to think that Dickens and others exaggerated and caricatured in their descriptions, but the half was not told.

SERIOUS INTELLIGENCE FROM HAYTI—INSURRECTION OF THE BLACKS AGAINST THE MULATTOES.

The following one-sided story is from the Tribune, and is, perhaps, the only side we shall see. The historian of the negro has always been his enemy. Whatever may be the merits of this “insurrection,”—it is only white men that can create a *revolution*,—all familiar with the history of St. Domingo know that the mulattoes have always been, equally with the whites, the oppressors of the negro race.

We translate the following from the *Courier des Etats Unis*, of yesterday morning, September 28:

Serious events have just taken place at Hayti. The journals of Port-au-Prince not long since announced that the city was agitated by rumorus of a conspiracy, which they regarded as without foundation. Unfortunately their hopes were deceptive. On Sunday, August 22, two black Generals, named Semilien, and Charles Alerte, after having been for some days in a state of insubordination, which could only result in a conflict between them and their superiors, Generals Terlonge and Descayettes, commandants of the place, openly raised the standard of revolt, and followed by some hundred blacks and a part of the guard with loaded muskets and cannon, seized the Government House, or *Palais National.* The war-cry and aim of this insurrection seem to have been the same as those of D'Acau and Moline, in the last revolt at Cayes, that is to say, the expulsion or extermination of the mulattoes. The *Feuille du Commerce* of Port-au-Prince says on this subject:

> It is more than an attack of proletaries or labourers against the wealthy. They do more than that. Forgetful of the bonds of fraternity, and of all that their brethren of colour have suffered with them, in all kinds of efforts to create a country and a home after having given them liberty—forgetful of their efficacious co-operation in bringing about the existing state of things, these perverse and miserable men have openly pronounced against a whole class of men, whose destruction they, with all their senses and in cold blood, dream and meditate. In their designs, going back to the most brutal times of barbarism and ferocity, they become cannibals, anthropophagi, drinkers of human blood—of the blood of their own brothers. Alas! do they think that we shall suffer ourselves to be assassinated without resistance? They speak of it aloud, as if it were an easy thing to do. We feel our strength in the courage with which we are endowed. Just Heaven! Who would have believed, in the 19th century, after forty-four years of social existence as a people, an independent nation, that we would not have been farther advanced in civilization! that we should still be like the wandering hordes which people the interior of unfortunate and ignorant Africa—that we could fall back into the barbarism and ferocity of those nomadic tribes. No!—God in His justice will never permit such a thing!

The menace of civil war between the blacks and the mulattoes of Hayti, possesses an extreme seriousness, from the fact that it now appears, not at the northern or southern extremity of the Republic, amid a sparse and powerless population, but at the very centre of the Capital, at Port-au-Prince, which the mulattoes regard as their surest stronghold.—This hate of the black race for the yellow population scattered among it, has two motives, the one natural, the other political. The former is a relic of that savage instinct which armed the black against the white, and now arms him against the half white by a ferocious love of unity. The latter is the profound animosity inspired in the black by the protracted state of inferiority in which he was kept under the reign of Boyer by the mulatto population, which controlled the Government. But if it is true that the majority of the people were kept by the minority for twenty years in a state of systematic subjection, the inequality and oppression have ceased, since the expulsion of Boyer and his accomplices. Justice has been done. Everything has been put equitably in its proper place; in the distribution of offices, the black population has shared at least, as large a part as the mulatto. The retaliation and vengeance of the former would then be difficult to explain, if the hatred of castes were a thing to be explained at all. In the eyes of certain logicians, the present revolution of the blacks against the half-whites, will be a corollary of that which formerly took place against the whites; certain philosophers will regard it as a vengeance.

But let us return to the details of this revolt as given by the journals of Port-au-Prince, and the verbal communications of certain passengers. It broke out during the absence of President Soulouque, who was accompanied in his journey to the North by a part of his new Cabinet. What were the immediate aims of the Chiefs of the rebellion is not precisely known. It is said that they wished to eject Soulouque from the Presidency, but had not agreed as to the choice of his successor. General Semilien wished for the office, but his fellow conspirator, Alerte desired that his uncle Paul, and ex-Minister, should have it. These two ambitions were thus neutralized by each other. However this may have been, President Soulouque having been officially informed at the Cape of the events at Port-au-Prince, sent to that city the Minister, David Troy, an honourable and firm black, to re-establish order. A conference took place between the Minister and the rebel chiefs, and after a discussion which degenerated into violent abuse, and transformed the Government House into an arena of gladiators, as the *Feuille du Commerce* says, Gen. Alerte obeyed the order to go to Cap and render an account of his conduct, but his colleague, Semilien, refused to yield to this order, and made a declaration which caused as much surprise as alarm. This declaration was that he had acted only by the instructions of the President himself, and that the latter had been absent merely to facilitate the overthrow of the Ministers who were troublesome by their probity, and the massacre of the mulattoes, against whom he shared the hatred of the masses. This is certainly a calumny. In regard to it, we agree with the *Feuille du Commerce.* But to avoid the effusion of blood, the legal authorities have consented to wait for the reply of the President to the accusations of Semilien. From that response will result either the arrest of Semilien, and his condemnation to death, or his justification followed by the formation of a Cabinet composed of his accomplices. This would be to declare a war of extermination against the mulattoes.

This latter hypothesis is impossible, and though on the first of September this political drama had not reached its end, we must hope that it will result in the triumph of law, of civilization, and of humanity. A civil war in Hayti would, with its bloody horrors, not only be a calamity for the Island, but for all nations that have an interest in its tranquillity and prosperity. France, among others, must in that case give up the hope of a better execution of the new treaty which she has just concluded with the Haytien Government, than of those which have preceded it. This new treaty conveys, as it is said, to France the half of the customs of the Republic after January 1, 1849, by way of payment for her debt now of so long standing. But if the various Governments of Hayti have not been able to meet their expenses in time of peace, with the entire receipts of their Custom-house, much less can they do it in time of war, and with their revenue diminished by half.

The *Feuille du Commerce* announces that the Consuls of foreign powers have taken the precaution to protest solemnly against every event which may peril the persons, the property, or the interests of their countrymen. The French Consul, M. Reybaud, has arranged with the commander of the corvette, *Danaide*, for its protection in case of need.

ABSTINENCE FROM SLAVE-GROWN PRODUCE.

Adin Ballou, of Hopedale, thus handles the Free-Produce question, in the Practical Christian:

In another column will be found a communication from Charles Cadwallader, calling our attention, and that of the Hopedale Community, to the question of duty in respect to the consumption of slave-grown productions. He refers us to our Declaration of acknowledged duties, and invites us to consider whether we are not aiding and abetting slavery and the slave-trade by purchasing for our use the various articles of slave production. It is very surprising to our Pennsylvania friends, and those generally who are scrupulously conscientious against the use of slave-grown produce, that so many of the New England Abolitionists remain comparatively indifferent, to this matter. It seems to them that we are partaking in the sin of slaveholding by purchasing and consuming the articles they iniquitously force their slaves to produce, and that we are strangely blind not to see it. On our part we sincerely respect their scruples of conscience, and above all their fidelity to those scruples, and yet have been unable to perceive, with our degree of intellectual and moral light, the forcible reasons, or to feel the moral convictions they do against using the produce in question. This may be owing to obtuseness of judgment, or obliquity of moral sentiment, and therefore we are admonished to examine the subject, and to search ourselves more thoroughly, that we may be sure of our duty in the matter. Nothing is more common than for men, in the main intelligent and conscientious, to overlook or disregard the nicer applications of their acknowledged moral obligations. It is astonishing how blind and mistaken good men sometimes are with respect to particular duties. Considering these things, we welcome friend Cadwallader's communication, and desire with open convictions to state our views of the subject he presents. We think we may venture to say that the members of the Hopedale Community would generally abandon the use of slave-grown produce, if they should be rationally convinced it was their duty. We are now sufficiently convinced that it would be sinful in us to unite with slaveholders religiously, politically, or socially; i. e. in *Church*, in *State*, in *community*, or in *marriage*. We are also convinced that it would be sinful in us to sell anything to them, or buy anything of them *peculiarly* belonging to the system or state of slavery as such; i. e. any article which would not be equally proper and useful in a state of freedom as in a state of slavery. We are furthermore fully convinced that it would be sinful in us to trade or hold any intercourse, however innocent in itself, with slaveholders, the express condition, or legitimate tendency of which, under the circumstances, should be to render us dumb on the subject of slavery, or to indispose us to testify against it. If we could not trade with slaveholders in articles suitable to a state of freedom, or could not preach, or teach school, or practice medicine, or publish books and papers for them without being *obliged* to be silent concerning the sin of Slavery, or to wink at the wickedness of it, we should be bound to keep utterly aloof from all such dealings and intercourse with them. This duty is founded on a principle of universal application—viz: that we are never to compromise with obvious evil doing. That there is a vast deal of mercantile and other intercourse with slaveholders which is maintained by a sacrifice of principle, for the sake of temporal advantage, is lamentably true. Men and women from the North every year seek their fortune at the South, consenting to be gagged for the time on the subject of Slavery, or insensibly yielding to the expediency of smoothing down their testimony against it. We can see that this is sinful—that it is even *basely* sinful.

Now if it can be shown that the ordinary use of cotton, rice, molasses, sugar, wheat, flour, Indian corn, &c. by persons who on that account feel under no restraint, or temptation to refrain from a manly testimony against Slavery, is *also sinful*, we shall feel bound to abstain therefrom at once and forever.—These articles are all good in themselves. Nature originated them for the use of man. She shines upon and moistens, expands and matures them even when their planting and growth are attended by the lash-driven slave. Does the wrong inflicted on the slave, who aids their growth and preparation, so vitiate them that whatever consumes them necessarily becomes implicated in the sin of the slaveholder? We do not see this to be a rational conclusion. The consumers of whom we are now speaking had no participation in stealing the slave from his native land. They have no participation in holding him a slave—none in justifying the master—none in withholding rebuke for the wrong done by him. They use these articles of sustenance and comfort just as they would do, if they had been grown only by freemen—without the least consciousness of any occasion or temptation to favour slaveholding on account of what they thus eat and wear. How then do they sin? Certainly not in their *consciousness* of wrong, nor in their *intentions*. Wherein consists their *wrong?* It is said they are partakers of stolen goods, and are therefore as bad as the thief. Is God a partaker with the man-thief because he gives cotton-seed, earth, sunshine and rain, without which the slave would be of no use to him? And may we not consume what God helps wicked men produce, when the thing produced is in itself good? No, (say our brethren,) if you *do* you are joined in guilt with the man-stealer, the slave-trader, the slaveholder and the slave-driver. You *receive* and *reward* them *for* stolen goods. But the goods are not *stolen goods*, in the proper sense of terms. Is a bushel of wheat to be considered stolen goods because a man raised it by the help of a stolen horse? If so every article produced by instruments unjustly acquired or used becomes contaminated. If I purchase a stolen horse, knowing it to have been stolen, I am guilty with the original thief. But suppose the original thief uses that stolen horse to raise a field of corn, of which I buy five bushels for a laudable use in my family, am I then guilty? Or does the sin lie in trading with the thief at all? Or does it lie in affording him means of sustaining himself and family? If so, the principle carried out would forbid us to trade with a known sinner at all, even in a thing in itself innocent. Or is this the point—that knowing a man to be a horse thief, and to be a justifier of horse theft in general, and also to be raising produce with stolen horses only, I should certainly be an abetter of his sin, if, in addition to a faithful rebuke, I did not refuse to make use of the articles raised by such means? It is narrowed down then to this,—that I could not buy and consume the productions of such a man without giving a moral sanction to his deliberate and systematic theft. If this be a correct view of the case, it would of course apply to the man-thief with inconceivably greater force. But if we may take this course with the slaveholder, ought we not to take it with all other sinners? Or can we fix such limits to it as to demonstrate that the *principle* is of just and rational application to easily conceived cases? We invite friend Cadwallader to write again and define the nature and extent of the principle involved in the duty he urges.

From the National Press.

THE RANDOLPH NEGROES.

MR. EDITOR: It is well known to most of your readers that Judge Lee purchased a certain quantity of land in Mercer county, (Ohio,) for the purpose of settling thereon the family negroes of the late John Randolph, of Virginia, and that the negroes were prevented by a mob from effecting a settlement. In consequence of this high-handed act of despotism, it was thought most advisable by the friends of the negroes to portion them out amongst those who were willing to receive them. They were soon scattered over a large tract of country, chiefly in Miami and Shelby counties.

Several families of late have united together for the purpose of purchasing land whereon to live and support themselves. But difficulties have arisen, and objections are urged, from quarters least anticipated. Some eight or ten families selected a tract of land in Darke county, but in consequence of the same spirit of mobocracy which prevented them from settling in Mercer, they were compelled to leave. Since this event, the same company of negroes have attempted to effect a purchase of land in Union township, near Milton, Miami county. But even this event has ruffled up the spirits of the citizens. The neighbourhood of Milton, be it remembered, is settled chiefly by members of the Society of Friends—a class of persons who have in all time professed to be the friends of this degraded part of the human family. It might therefore be expected that these despised negroes would find a shelter from the persecuting, intolerant spirit which abounds elsewhere. Not so; facts show that they cannot live without molestation even in that neighbourhood. This company of negroes deposited their money, amounting to $2,000, in the hands of Elijah Coate, Andrew Stephens, and G. W. Deacon, for the purpose of securing a tract of land. This fact was no sooner known than a certain class of sensitive individuals constituted themselves into a committee of public safety; they forthwith selected one of their number to visit the above-named friends of the negroes. He called in person, and notified the three gentlemen who had volunteered their services to protect the blacks, that if they settled the negroes on the land, that they would endeavour to expel the blacks by process of law.

Another case of oppression took place between Covington and Piqua. The facts are as follows:

A short time since, another company of Randolph negroes purchased a tract of land of Samuel Jay, and commenced to build three cabins thereon; they had no sooner completed them, than some malicious persons, in the darkness of night, levelled them to the ground. The negroes again built them up, and no sooner was this accomplished than a second attempt was made to destroy the fruits of their labour. One night three large trees were felled upon the cabins, which entirely demolished the buildings, shattering the logs and scattering them in all directions.

There is another circumstance worthy of notice, as it shows a degree of despicable meanness which it is impossible to surpass. These negroes, from their ignorance and want of knowledge of the world, are frequently made the dupes of their white brethren. For example, a negro desires to purchase a horse; a white sharper proposes to accommodate him with one; the negro, unacquainted with the value of the animal, depends upon the honesty of the seller: thus they frequently pay three prices for an article. A horse was sold a few days since to one of these negroes, for $45, and I am credibly informed that the animal would not, under ordinary circumstances, bring a cent more than $15. Other articles are frequently purchased by them in like manner. The fact is, Mr. Editor, that our Anti-Slavery friends do not do their duty. If they would fling themselves into the breach, and expose the swindling operations of their white neighbours, these events would not so frequently occur. There is a great lack of moral courage amongst our Anti-Slavery friends; they seem to dread popular opinion; they shrink from defending these poor blacks as if their characters would be contaminated, or their business injured.

From the best information I can receive, it is evident that if the friends of these negroes do not soon take upon themselves to act as agents for them, that the money which they now have in possession, will soon be squandered and lost. Every day their condition is getting worse; let responsible individuals offer their services to them, place their money out at interest, or buy land for them. It is a fact beyond dispute, that the great body of them, are not capable of making a judicious outlay of money. Something must be done, and that shortly. Who will act in their behalf?

It is alledged that these negroes are an ignorant class of persons, that permit them to settle amongst us, society is instantly destroyed. The same objection might frequently be urged against our foreign population. Go into Mercer county, and you will find whole setlements of foreigners, who are no way superior in point of intelligence to these Randolph negroes, and not half so cleanly in their habits; but yet these aliens were foremost in expelling the native born sons of America from settling on their own lands. There is a great virtue in a white skin. It is a strange sort of liberty which denies to an American born the right of occupancy, and confers it upon aliens.

Should other developments take place in relation to this matter, I will advise you of them.

Yours, &c.
JUSTICE.

A writer in the (Canandaigua) Ontario Messenger thus explains the circumstances attending the Garrison and Douglass meeting in Canandaigua on the 20th ultimo. He makes no attempt to palliate the impudent falsehood, put forth in the advertisement in the Liberty Press, and to which we called attention some weeks since—that Garrison and Douglass were engaged to address a Liberty party meeting:

MR. EDITOR:—Although attached to a different political party from yourself, your past liberality assures me I shall find a place in your columns to vindicate my own from misrepresentation, and the community from imposition. The Ontario Repository of the 23d inst. devotes a long and labored editorial to the meeting of the Abolitionists in this village on Monday, the 20th inst. in which it attempts to justify the closing of the churches against political meetings in general, and against the Liberty party in particular, &c.

Now the *Repository* need not be informed (for it was aware of the fact) that the churches were not asked for a *political* meeting. True, the Liberty party held a convention here on the forenoon of the same day, and for the information of those who may not be aware of the circumstances, we will state the facts in the case. It having been announced in the Anti-Slavery Standard, that Frederick Douglass and Wm. Lloyd Garrison would address the people of Canandaigua on the 20th inst.—remembering the 2d of August, that no church in the village could be obtained then—that the Methodist, which had been promised, was peremptorily closed in open violation, of the contract,—the Liberty party fixed upon the *same* day for their County Convention in the Court House, that these popular and eloquent speakers might have a place to speak, and the public a comfortable place to hear. When it was ascertained that the Court would not have finished its session, the Baptist Church, (which for years had been open to Anti-Slavery meetings,) was applied for, but a “King had arisen who knew not Joseph,” and that was refused.

On the day of the meeting, the Trustees of the Catholic Church were applied to, and to their credit unanimously gave their consent. But the permission of the officiating clergyman, who resides at Rochester, was still necessary. A communication was immediately despatched to him by telegraph, and answer returned that he was absent from the city—so, as the day, was stormy, no resource was left us but to take shelter in the old “seven by nine” Town Hall, or the Euterpean. The latter was chosen, with the hope that Mr. Douglass might be able to address the crowd left in the street from the open windows, but from the state of his health he was unable to do so, and as a consequence only about one hundred and fifty persons were permitted to hear the thrilling eloquence of that voice, which on both continents—in Exeter Hall, and in Faneuil Hall, has been the rallying cry of thronging thousands,—the Tocsin of Liberty—the knell of oppression. We have been informed by those who were so fortunate as to gain admission, that Mr. Douglass happily adapted himself to the circumstances that surrounded him—that he far surpassed any of his former efforts here.

Fellow-citizens of Ontario county, men “women, and children,” who, despite the inclemency of the weather, left your homes and came in here, to hear one escaped from the house of bondage, as he “opened his mouth for the dumb,” *remember*, that, on the 20th of September 1847, in the enlightened, Christian village of Canandaigua, abounding in commodious houses of worship—no place could be found for Frederick Douglass to plead the cause of three millions of your enslaved countrymen, but the little upper room over John Mosher's Store!

ABOLITIONISTS AND NEGRO THIEVES.

With all our impressions as to the insecurity of slave property, we have never been more struck by the fact than when, only within a few days, we heard a statement from a gentleman, who, having lately lost a negro man, had occasion, in the pursuit of the fellow, to inform himself of the acts and efforts which sustain the *business* of decoying negroes from their owners. It is a business as regularly organized and diligently pursued as any calling in the community.

There are in Illinois, associations, as well as individuals, who have established a correspondence and chains of communication, by which negroes, and all information necessary to their abduction, can be conveyed with speed and certainty, from one corner of the State to the other. The effects of this system have been felt by the slaveholder of Missouri, all along the line of the Mississippi; and hundreds of negroes—enticed away from their masters—are now known to be at large, rather courting than shunning the notice of those who knew them as slaves, scattered through the towns and cities northeast of us, in Illinois and Michigan.

Chicago and Detroit have a fair proportion of them; and it is said that any effort to reclaim them, except by stealth, would be hopeless. The anti-slavery feeling is so intense and diffused, that after every legal impediment to the restoration of the runaway fails, the inevitable resort is to the sympathies and violence of a mob. Indeed, the case has now become so hopeless, that unless a master who has lost a slave can by very prompt action overtake him within a very short distance of the Missouri lines, he relinquishes the pursuit as idle. Meanwhile, emboldened by success, and hardened by the length of their career, the emissaries of abolition are constantly in our midst—and, carrying both white and black faces, resolutely perform their assigned work.

Under these circumstances, it is not surprising that there should be a strong and growing feeling of insecurity as regards slave property in Missouri; and not a little bitterness towards those of our fellow-citizens, who show anything but neighbourly kindness by so totally disregarding the rights and interests of the people of this State. There is among the latter, a feeling of disgust and indignation, to find how utterly all the legal guards for the safety of their property have been broken down by those who are bound by a common compact to maintain them; while they are forced to acknowledge that they are undecided as to what is the best remedy for the great wrongs thus imposed upon them.

In Kentucky, the same state of things has finally led to the call of a Convention for a revision of the Constitution, from which, it is not concealed, there is great expectation of some comprehensive and final action upon the subject of Slavery, as it exists within the limits of that State. On this subject, the relations between the free and slave States are daily growing less and less tolerable. *Something* must be done, even if this something, in despair of all other cure, should be a separation between these now embittered and antagonistical communities.—[*St. Louis New Era.*

☞ These reports respecting plans for the abduction of slaves, are greatly exaggerated, and yet it must be confessed that the sentiment is daily becoming stronger among the people of the North, which causes them to revolt against any connivance at the restoration of a fugitive, and to rejoice when one escapes. This sentiment is by no means confined to Abolitionists, but is shared by thousands who repudiate all connection with their movements. It springs from that love of universal liberty which is strong in every unperverted mind, and which can be smothered only by self-interest or violence. The decision of the United States Supreme Court, in the case of *Prigg vs. Pennsylvania*, to the effect that the Constitution only allows the slaveholder to *catch his own slave, if he can*, but does not require the free States to give him any aid, nor even forbid them to legislate *against* the bestowment of such aid by

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their own citizens and functionaries, gave the North a hint which the recent aggressions of the slave power have induced several States to improve by the enactment of laws which greatly facilitate the escape of bondmen. The late Judge STORY, who was on the bench of the Supreme Court at the time, is said to have remarked that this decision would render it next to impossible for a master to recover his slave in a free State. The South unhesitatingly pronounces the laws of Massachusetts, Vermont, and Pennsylvania unconstitutional, but lawyers of high standing—and those, too, who have given the subject a careful investigation—express the opinion that they are not in conflict with the Constitution, as expounded by the highest Judicial tribunal of the country.—[*Ed. Tribune.*

From the Syracuse Daily Journal.

ANTI-SLAVERY MEETING.

The meeting at the Market Hall yesterday afternoon was well attended, the room being nearly filled. After prayer by the Rev. S. J. May, Mr. J. C. Hathaway, of Farmington, was introduced. After an appropriate allusion to the absence of Mr. Garrison, the Pioneer in the Anti-Slavery cause, he explained the position of the old or parent society. There are now three abolition organizations, each of which has the same *end* in view, but differ in their means of accomplishing it. They are called the Anti-Slavery Society, the Liberty party, and Liberty League-men.

This meeting being called under the auspices of the American Anti-Slavery Society, whose test principle consists in the sentiment that "it is wrong for man to hold his fellow-man in bondage," the speaker went into an elaborate and common sense argument in favour of moral suasion as the means best adapted to secure an immediate and unconditional breaking up of the wicked relations growing out of the system of Slavery.

The aspersions thrown out against the society were forcibly but kindly met by the speaker, who clearly proved that the moral power of this organization is best adapted to bring about the great reform desired by every friend of humanity.

We could but approve, in the main, the positions taken by the speaker. Had the mass of Abolitionists united their energies in the use of moral means, instead of entering the political field, we should not have been cursed with the present miserable administration, with annexation, and the disgrace consequent upon a miserable war with Mexico. Had they, as common sense and humanity dictated, poured forth moral truth, without an attempt at political organization, the entire North would have been firmly planted on the platform of freedom. The public sentiment of the free States would have been like an avalanche against Slavery and the acquisition of slave territory, sweeping over the entire South with irresistible power. The deep, heart-felt sentiment would have secured an uncompromising hostility to Slavery, had it not been for the folly and extravagance of the political Abolitionists.

But we have neither space nor time to present this subject now, and therefore must advert to it again.

From the Colonization Herald.

EMANCIPATED SLAVES CLAIMED BY HEIRS AT LAW.

It is well known that, for several years past, a great part of our emigrants have been slaves, emancipated by the wills of their deceased masters, on condition of emigrating to Liberia; and a condition is frequently added, that they emigrate within a specified time. In such cases, there is often some heir who desires to break the will, that he may retain the slaves, or such portion of them as would fall to him by law, and who commences a lawsuit for that purpose. The society must then go into court and defend their claim to freedom. Generally some able lawyer is found who manages the case gratuitously. In many cases, the greater part of the expense actually incurred is made chargeable upon the estate, and not upon the treasury of the society; but when made chargeable upon the estate, it sometimes comes out of that part of the estate intended for the benefit of the slaves. The prosecutors and their friends sometimes find it practicable, and think it for their interests, to make the expenses enormous. We have lately attempted to ascertain the number of slaves whose freedom has thus been bequeathed; the number whose freedom has thus been contested; the number whose freedom has been secured; the cost, to the society, and others, of securing it; and the number now entitled to freedom and yet detained by lawsuits. For want of time to examine the multitudes of documents, and from the fact that the greater part of the expenses are not borne by the society, and does not appear on its books, our information is far from being complete. We have ascertained, however, that the defence of three wills, securing the freedom of about six hundred slaves, has cost more than thirty-five thousand dollars.

The greater part of this amount has been paid out of property which would otherwise have gone to the slaves, or to the society, as residuary legatee. The number whose freedom has been secured in this way, and who have gone to Liberia, we have not ascertained; but we know it amounts to hundreds. Nor do we know how many, entitled to freedom under such wills, are now detained by lawsuits instituted to retain them as slaves; but the number on an incomplete list in our possession is more than five hundred and fifty. In one of these cases a final judgment has been pronounced, affirming the will; but the process of putting the slaves into the hands of the society has not yet been executed. In all the other cases, we confidently expect a favourable decision. Nearly half of them, we expect, will be ready to emigrate in the course of the year; and all of them are liable to be thrown upon the hands of the society at any moment, with the necessity, probably in some cases and possibly in all, of sending them out in a very short time, to save them from reverting to slavery. Their colonization, at the rates paid for some years past, will cost something more than thirty thousand dollars, and we shall doubtless have them quite as fast as we shall be able to provide for them.

LETTER FROM SENATOR CORWIN.

MISAPPREHENSIONS CORRECTED—NEW TERRITORY—WILMOT PROVISO.

LEBANON, 23d September, 1847.

To the Editor of the Cincinnati Atlas:

DEAR SIR:—The various and contradictory versions, given by the papers of Cincinnati, of my remarks at Carthage touching the Wilmot Proviso and another kindred topic, oblige me to state distinctly what I did say on those subjects on the occasion referred to.

I am represented, by some, as having opposed the application of the Wilmot Proviso to any territory which may be ceded to the United States by Mexico. This is not true. I stated, more than once, that I was opposed to any farther extension of our territorial limits at this time; but if territory should be acquired, either by conquest or treaty, *then* Slavery should be forever prohibited in such territory—or, in other words, the Wilmot Proviso should be extended to it. I gave my reasons for this at length, which I think cannot fail to be remembered by every one who chose to give the slightest attention to what I then said.

I did urge the propriety of rejecting all territory at this time; as this was, in my judgment, a ground on which the various sections of the Union would be more likely to unite, than on the Wilmot Proviso. I did pronounce the Wilmot Proviso a dangerous question, and, as emphatically as I was able, I did also declare the farther acquisition of territory at this time *dangerous* to the peace of the Union. The reasons for these positions were given at the time. In the event of a cession of territory by Mexico to the United States, the question of the *farther extension* of Slavery must arise in a form which would necessarily array the North and South against each other. All questions having this tendency I consider, in a certain sense, dangerous, since they weaken the bonds of union which bind together the several parts of the Republic, and, if pushed to extremes, will lead to dissolution. It was in this view, only, that I pronounced the Wilmot Proviso a dangerous question. But I did not insist, because it was dangerous, that *therefore* it should *in no event*, be made a question. On the contrary, I stated, again and again, that if, contrary to my judgment of true policy, territory should be forced upon us, that *then* the Wilmot Proviso must be applied to it.

I did prefer the ground of "No Territory," because, among other reasons for that preference, I thought on that ground we might succeed, and if we relied on the Wilmot Proviso *alone*, in the Senate at least, as now constituted, we must fail. I think I referred to the vote on Mr. Upham's motion in the Senate, at the last session, to introduce the Wilmot Proviso into the "Three Million" Bill. The vote stood—for the Proviso, 21; against it 31. I voted for the Proviso then. I shall vote for it again whenever it can be made applicable to territory *hereafter* acquired, whether it come by compact or the sword. These, I understand to be the doctrines of the people of Ohio of all parties: the same in substance embodied in resolutions of instruction which passed both branches of the Ohio Legislature with unexampled unanimity at its last session.

I should not now trouble you with this communication, had not the papers of your city given an undue importance to the subject by connecting my remarks with the Whig party in Ohio, and drawing inferences, from what I said, equally unjust to them and myself.

Your obedient servant,

THOS. CORWIN.

Communications.

Letter from David Waite.

DENMARK, 9th mo. 20th, 1847.

FRIEND GAY:—Radicalism, or the one idea religion of the present day, is the cause of the many splits and disunions of the present time. For instance, if an individual mind is absorbed in any of the reforms of the day, so that any subject engrosses the whole mind, the individual then begins to complain of the want of zeal in others on that point. Hence arise divisions and splits; whereas, if all were disposed to keep up all of the reforms, it would be far better than to put all of the steam on one point. It is this straining at one string which produces radicalism. Some are all on the abolition ground; others are found on the temperance reform; and some on the peace question; and some are for doing away the gallows, whilst others take a more medium course, and are zealous for all reforms. We desire that all may keep in the true harmony; as it is evident this can only exist in minds that are well balanced on all reforms. We then are to always to have a corresponding action to our words. By such means truth is brought into repute, whilst radicalism brings truth into a state that it often suffers for a want of zeal in the whole truth. We, therefore recommend all to be zealously engaged in the whole truth; and if they can show their love of truth only on one point, we commend them for that. There is a great field for all to labour in; and although we desire harmony, that is divine in all things, yet we feel to rejoice in the wide-spread reformatory principles, that occupy the minds of so many.

We feel anxious that the pure principles of radical abolitionism may prevail in the minds of this entire nation, and of the whole world: so that an agitation might be made that would raise every slave to a free citizen of this Republic.

We go for the immediate emancipation of all the slaves, as no other course will do so well. If I am a thief and a robber, as every slaveholder is, the sooner I stop stealing and robbing, the better for me, and for the robbed. We therefore cannot support any man that is disposed to continue the crime of man stealing and man selling, to any office. We cannot act under any Constitution that binds us to steal men (after they have run away from their robbers and plunderers), and return them to the thief that first stole them. No! we cannot swear to carry out the principles of a bond that binds us to steal a man that is trying to steal himself into a man from the low state of a chattel.

We therefore desire to spread this truth, that every true anti-slavery man is not bound to carry out the principles of the Constitution of this Republic; as the laws of nature and of God, forbid all men to steal men, and reduce them to chattels; whilst the Constitution of this Republic requires all of its citizens and officers, to seize, or steal every man, or woman, or child, that is fleeing from American bondage, and return them to those that claim them as slaves.

Here then is a great mass of mind in these free States, to mould into a shape, that the image of God and freedom may be read on its most sacred page.

And there is still a greater work to be accomplished in the free States. There the work is begun in the minds of many; and the fire that is but just kindled will continue to burn, until every pro-slavery principle there is consumed. Although the truth lie slain long in the streets of Sodom and Egypt, yet it will arise and shine over a benighted world.

It is a matter of consolation to us, that every one that is born of the truth, goes right to work at setting all his slaves free, and takes off every yoke. Let us, then, true yoke fellows continue to sow the truth. As it is so beautiful to the eyes of all men and women, when they have a little time to sit down in the cool of the day to talk with God, and to present themselves before their Heavenly Father, in His holy presence; so is it also to feel that all the yokes are broken, and all the oppressed are gone free; that all the hungry are fed—that all the naked are clothed—that all the sick are visited, and consoled—that all the strangers are entertained, &c. &c.

Oh blessed state of experience, to feel in ourselves that this is our state! It is this blessed experience of truth in ourselves that takes away every barrier and hinderance that prevents the flow of soul, from pole to pole. When truth is once engrafted in us, and bringeth forth fruit, then all caste, colour of the skin, and national distinctions, are lost in the angelic song of "glory to God in the highest, peace on earth, and good will to man."

It is also cheering to us, that God has placed in every intelligent creature of His, a love for the beautiful and true, so that if we only have a few loaves and fishes of truth to break to the people, they will eat and be filled with that that makes us free. DAVID WAITE.

Meeting in Auburn.

AUBURN, September 27, 1847.

FRIEND GAY:—I am requested to send you an account of the meeting in this place on Thursday last; but as Auburn is a place so little renowned for Anti-Slavery, and so much renowned for theology, you will hardly expect an account of the meeting of more than a few of the old friends of the slave from the goodly Quaker town of Scipio, or the old "worldly" veterans from Port Byron and "*Hayti.*" If you have formed this opinion of Auburn, you are, like all who have known the place, doomed to disappointment. With all her steeple-houses closed against us, with the decided opposition of a few of her most religious worthies, with the dark frowns and base insinuations at the name of GARRISON, they could not keep the *people* from coming to hear. The charm is now broken, and you need no longer charge Auburn with her accustomed coldness. Long before the time advertised, people began to assemble, and *by* the time, the large Town Hall was filled—to the great surprise of the few Anti-Slavery friends who had made up their minds to see but a small meeting, especially in the day-time. But the people came from the north, south, east and west, as well as from the Theological Seminary, the stores, and lawyer's offices, of our own village. The name of Baily, the *slave*, having been transformed to Douglass, the MAN, was a fact which people had heard of through that noiseless but mighty lecturer, his narrative; and his reported career through Europe was familiar to every intelligent reading person. Besides, here was once the residence of the apostate, Cox, and not a few had seen Frederick's controversy with their old neighbour, as it was sold by the booksellers. Then, too, Garrison was expected, and while the religion of the place felt and feared him, it was awake and anxious to hear him whom they had vilified on hearsay evidence. These were some of the influences that brought such as had no higher motives to the meeting; and we are glad to get them aroused to hear by almost any means, as the great fault of Auburn has been a too quiet state on this subject, a feeling of indifference to all reformatory movements. Aside from this, people are becoming alarmed at the encroachments of the slave power, and are more anxious to hear its iniquity exposed.

The meeting was called to order by C. L. Remond, and A. Green, Esq. of Port Byron, called to the chair. After a prayer by the Rev. Mr. Johnson, Charles L. Remond opened the discussion of the subject by a speech, of which I only heard the latter part; but, from the speaker, all know its kind who know him. Frederick followed, in a most powerful, eloquent, and caustic speech, in which he held up to the students of theology a mirror in which they might see the kind of religion they were learning to teach, as a trade. His remarks in relation to the pulpit and religion of this land were the most eloquent and scorching I ever heard even from *him.* This brought to his feet Elder Backus, who works for the Baptists in this place, in defence of the clergy and religion—not all of it, but those who *did* preach Anti-Slavery, and more particularly the Baptist Church in this town! He said Douglass' assertions were too universal, made no exceptions, and hence were not true. Frederick replied, expressing surprise that a minister who preached in Auburn should find it necessary to tell it in public meeting, to have them know, he was an Anti-Slavery man! The Elder said, or intimated, that the prejudice did not exist in his church; but when, finally, the question was plainly put, "Do you mean to say that a coloured person can go to your church and sit where he pleases?" he thought some of his congregation *might* possibly object, but he should not. The Elder, after delivering his fire, left the hall—in what kind of spirit, of course *I* cannot judge. About this time, Professor Hickock, of the Seminary, stepped out. Some other D.D's remained through the afternoon and evening, but, thinking "discretion the better part of valour," held their peace. I deem it but justice to say of Elder Backus, that I have heard him complained of for preaching abolition, and that I think he did not do even himself justice at the meeting. It looks suspicious to have to tell of one's good deeds themselves. J. C. Fuller, of Skaneateles, also made some very pertinent remarks during this session.

In the evening, the hall was filled to a perfect *jam*, and so crowded that, with all the extra seats, the vast audience could not be seated. So, many stood up, and a large number went away, unable to crowd in at any place. Remond opened the discussion, in a speech of about two hours; and you will know what it was when I tell you that it was one of his very best. The vast audience sat and *stood* in silence, save an occasional burst of applause, for the whole time. Every illustration, every gesture, every sentence of the speech was well uttered and well timed, and the fact shown to this negro-hating town that a man of great mind was addressing them. They seemed not to recognize the fact of a lengthy speech, so much were they pleased with the matter and manner of it. Frederick made the closing speech, which detained the audience still another hour and a half; and no audience ever sate until after ten o'clock, in that hall, so crowded, with so little uneasiness. They seemed in no haste to retire, even after the speech was finished.

Thus ended one of the most encouraging, if not the largest, meetings that has been held in this vicinity. It was certainly large for Auburn. This is the first Anti-Slavery, of the old-organized society, that has ever been preached here to my knowledge. Oliver Johnson once had an *appointment* here, but the meeting numbered less than a dozen. In this place, I wish to say that Auburn has been neglected, heretofore, and I hope that the agents will see to it that the ground that is now broken will not be lost, but most thoroughly cultivated by frequent meetings, at least as frequent as other places. One half day was not what Auburn required. It should have been at least two days, and more could have been well spent. This is the opinion of most of the friends in this vicinity. I hope it will not be disregarded. E. W. C.

P. S. This morning the most severe thunder-shower passed over this place that has visited us for years. Two houses and a barn were struck in the village. The people in one of the houses had a very narrow escape. Several houses had panes of glass jarred out by the heavy thunder.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, OCT. 7, 1847.

Abolition of Slavery in Tunis.

The abolition of Slavery in Tunis—which somebody has said should be called the *Bay State*—by the Bey, was announced some time ago in the Anti-Slavery papers. The Bey began the work by prohibiting, in 1841, the exportation of slaves, and their importation from the interior. Subsequently, all were declared free who were born since the 8th of December, 1842, and the market for the sale of slaves was razed to the ground. In January, 1846, Slavery was entirely abolished. The last (London) Anti-Slavery Reporter contains the letter of the Bey of Tunis to Sir Thomas Reade, and the proclamation, (which has not been before published,) whereby from 30,000 to 50,000 slaves were at once made FREEMEN by law. We copy these two documents, and commend them to the consideration of the A. B. C. F. M. The Mahometan has done what the Christian missionary would not have required of him.

The Bey of Tunis to Sir Thomas Reade.

[TRANSLATION.]

"25 MOHARREM ELKRAM, 1262, (Jan. 22, 1846.)

"From the servant of God, the Mushir Ahmed Basha Bey, Prince of the Tunisian Dominions,

"To our ally, Sir Thomas Reade, Consul-General for the British Government at Tunis.

"Whereas, our aversion to the thraldom imposed on the human kind, which debases it to the condition of the brute creation, is well known to you, having conversed together on this matter.

"Our attention has been directed to the repression of this traffic, as well as to its total abolition, with a due regard, however, to the interests of our subjects, so as not to cause them a loss of property.

"We commenced first by prohibiting their embarkation for foreign countries as objects of commerce, as we wrote to you on the 9th Rabih 1st, 1257.

"Subsequent to which we sent orders to the places situated on the road to Ghadames, not to permit any person to enter our territory with any slave as an article of sale; and should any refuse to do so, and not return, the slave should be liberated to his loss, conformably to what we informed you on the 17th Rabih, 1258.

"We afterwards abolished the market established for their sale, (thus giving up the revenue which our Government reaped from it,) declared all slaves that should enter our kingdom, by land or by sea, should be free; and further ordered that every one born a slave on our dominions should be considered free from the instant of its birth, and that he could neither be sold or bought, as we informed you thereof on the 6th Dyelkaada, 1258.

"Our resolutions were likewise strengthened, and we felt a real satisfaction at the accord which existed between our sentiments and those expressed by the Anti-Slavery Society, which ennobles itself by upholding the dignity of mankind, in the letter we received on its part, and which we answered on Rabih 1st, 1258.

"This affair never ceased to be the object of our attention, as well as the central point of our consideration; and we have thought proper to publish, that we have abolished Slavery in all our dominions; for we consider all slaves existing in our territory as being free, and do not recognize the legality of their being kept as a property.

"We have sent some notaries to the sanctuary of Sidy Mahrez in town, and to the sanctuary of Ezzawya Elboucria, in the suburb of Bab Essuika, as well as in that of Sidy Mousour, in the suburb of Bab Elgezirah, with the object of writing, in favour of such slaves as should present themselves to them, a document constituting them free on our part, and which (document) shall be presented to us for the apposition of our seal; and no right of property on their persons shall be alleged by their masters.

"We have likewise sent the necessary orders to all the Governors in our Tunisian kingdom; and, having determined on writing a circular to all the Consuls of friendly Governments in our capital, you shall, equally with them, receive a copy of such a circular. We hastened to forward to you this letter, for you know our sentiments, and what we spoke together on the subject.

"We thank Providence for the aid it has afforded us in putting an end to this business, which we know is also an object of attention to the great and illustrious British Government; and we pray the Most High that our opinions be always in unison with their own on every point.

"May the Lord keep you in his safeguard!"

Circular addressed by the Bey of Tunis to all the Consuls.

[TRANSLATION.]

"From the servant of God, the Mushir Ahmed Basha Bey, Prince of the Tunisian Dominions,

"To our ally, Sir Thomas Reade, Consul-General of the British Government at Tunis.

"The servitude imposed on a part of the human kind whom God has created, is a very cruel thing, and our heart shrinks from it.

"It never ceased to be the object of our attention for years past, which we employed in adopting such proper means as could bring us to its extirpation, as is well known to you.

"Now, therefore, we have thought proper to publish that we have abolished men's slavery in all our dominions, inasmuch as we regard all slaves who are on our territory as free, and do not recognize the legality of their being kept as a property.

"We have sent the necessary orders to all the Governors of our Tunisian kingdom, and inform you thereof in order that you may know that all slaves that shall touch our territory, by sea or by land, shall become free.

"May you live under the protection of God!

"Written in Moharrem, 1262, (23d January, 1846.)"

The Whigs of Massachusetts.

The Whig State Convention of Massachusetts was held last week at Springfield. The present Governor and Lieutenant Governor were again nominated.—Daniel Webster was nominated as a candidate for the Presidency. If this last was meant simply as a mark of respect for the distinguished Senator, he deserves credit for thankfully receiving the smallest possible favours; if with any serious expectation that it would be responded to in any other State, the Whigs of Massachusetts are greater fools than even our Boston correspondent ever dreamt of,—and we are sure we can make no more extravagant assertion than that. The following are the resolutions touching the subject of Slavery, which were passed by the Convention:

Resolved, That it is a matter of regret that the examination and review of the acts of the National rulers is so much less satisfactory than those of the State. While the bounties of Heaven have been profusely showered over our land, and have enabled us, as individuals, to become "ministering angels" to the wretchedness and suffering of less favoured climes—as a nation—our rulers have been shedding our blood and exhausting our treasures in carrying the calamities, the desolations, and all the nameless horrors of war, through the length and breadth of the land of our neighbours.

Resolved, That the annexation of Texas gave the first strong impulse to the desire for the acquisition of foreign lands, and created a national appetite which, if not seasonably corrected, may lead to the destruction of our most cherished rights, and the overthrow of our civil institutions, in the ingulfing vortex of military despotism.

Resolved, That the war with Mexico—the predicted result, if not the legitimate offspring, of the annexation of Texas—begun in a palpable violation of the Constitution, and the usurpation of the powers of Congress by the President, and carried on in reckless indifference and disregard of the blood and treasure of the nation—can have no object which can be effected, by the acquisition of Mexican territory, under the circumstances of the country—unless under adequate securities for the protection of human liberty—can have no other probable result than the ultimate advancement of the sectional supremacy of the slave power.

Resolved, That the Whigs of Massachusetts are not prepared for this result—They see therefore no rational or justifiable object in the protracted prosecution of the war, and rejoice in every manifestation of the return of peace; for although sanctioned by a portion of the Whigs in its earliest movements, as a measure for the preservation of the army—then in peril—by the unauthorized acts of the President—yet the war itself, while prosecuted to secure the sectional supremacy of the slave power, or the conquest and dismemberment of the Mexican Republic has never had, and never can have, the sanction and approbation of the Whigs of Massachusetts.

Resolved, Therefore, that the great and permanent interests of the American Union as it is—and the highest and brightest hopes of the liberties and the rights of our race on the American continent—require of the great North American Republic, to stay her hands, already too deeply stained in the blood shed in this unnatural war between the two great Republics of this continent, and inscribe on her standard now waving victoriously over the Halls of the Montezumas, and deeply on the hearts of her rulers; as her well considered and unchangeable purpose—"Peace with Mexico, without dismemberment—No addition of Mexican Territories to the American Union."

Resolved, That, in the judgment of this Convention, this course of policy and action would form a basis on which the whole patriotism and intelligence and moral worth of the country might honourably rally and securely stand, while it would place our country eminently in the right, and show to the world that we are, as a nation, as invincible in moral principle, as in military power; and that we can conquer a peace with Mexico, by first conquering in ourselves the raging thirst of military glory and the mad ambition of foreign conquest.

Resolved, That if this course of policy shall be rejected, and the war shall be prosecuted to the final subjection or dismemberment of Mexico, the Whigs of Massachusetts now declare, and put this declaration of purpose on record—that Massachusetts will never consent that Mexican territory, however acquired, shall become a part of the American Union, unless on the unalterable condition, that "there shall be neither Slavery nor involuntarily servitude therein, otherwise than in the punishment of crime."

Resolved, That in making this declaration of her purpose, Massachusetts announces no new principle of action in regard to her sister States, and makes no new application of principles already acknowledged. She merely states the great American principle embodied in our Declaration of Independence—the political equality of persons in the civil State; the principle adopted in the legislation of the States under the Confederation—and sanctioned by the Constitution—in the admission of all the new States formed from the only territory belonging to the Union at the adoption of the Constitution,—it is, in short, the imperishable principle set forth in the ever memorable Ordinance of 1781, which has for more than half a century been the fundamental law of human liberty in the great valley of the lakes, the Ohio and the Mississippi, with what brilliant success, and with what unparalleled results, let the great and growing States of Ohio, Indiana, Illinois, Michigan, and Wiskonsan, answer and declare.

To these Mr. Palfrey, of Cambridge, moved that another be added, as follows:—

Resolved, That the Whigs of Massachusetts will support no men as candidates for the offices of President and Vice President, but those who are known by their acts or declared opinions to be opposed to the extension of Slavery.

But this, of course, was not adopted. Green as we may suppose the Whigs of Massachusetts to be, by their Presidential nomination, they are not so green as the passage of such a resolution would prove them to be. They have no notion of any practical and manly opposition to the extension of Slavery.

Anti-Slavery Movement in Guadaloupe.

We have quite recently called attention to the efforts which are making in France for the abolition of Slavery in the French West India colonies. These efforts have excited the attention of the colonists themselves, and from the last London Reporter we learn that in Guadaloupe a movement is commenced which will, no doubt, speedily achieve emancipation in that Island. The Colonial Council have formally demanded it in an address to the King, a copy of which we give below. The French Anti-Slavery Society was formed in 1834, and among its founders were some of the most distinguished men of the realm, as for instance: the Duc de Broglie, the Marquises de Tracey, and Rochfoecauld Leancourt, the Baron Roger, and Odilon Barrot, Georges Lafayette, Isambert, Lacrosse, de Toqueville, and de Beaumont. Although this society has never presented any definite plan to the French Chambers, it has been instrumental in frequently bringing up the subject of Slavery for discussion, and has aroused the people to action. Probably not a tithe of the agitation has been made in France that there has in this country, but the Anti-Slavery party there is much nearer the accomplishment of its object. Louis Phillippe, and his Highness of Tunis, Mushir Ahmed Basha Bey, are good average specimens of the "despots of the Old World;" but it will be a glad day for one-sixth of the people of this glorious Republic, when it shall learn a practical lesson in democracy from his most Catholic Majesty, and the Mahometan Prince. The following is the address of the Council of Guadaloupe to the King of France:

SIRE,—The law of the 18th of July, 1845, appeared to have been designed to secure the colonies, for some years to come, against dangerous innovations; but it has not answered its purpose in consequence of the over-powering demands of public opinion.

The Colonial Council of Guadeloupe would associate itself with the intention of France. It offers to your Majesty, in the name of the colony, to proceed with her in the way of emancipation.

In frankly entering upon this course the Council would call the attention of your Majesty to the utility of its concurrence in the measures to be taken in order to effect, without compromising the happiness and security of all, the charge which it accepts; it protests its devotion to the cause which it embraces, and, in proof of its sincerity, it would without delay enter upon the accomplishment of the task which it imposes upon itself.

Already a commission has been named by the Council; it has for its object to prepare a plan which, in view of the social change to take place in the colonies, should have for its aim the maintenance of labour, and for its base the principle of association, which however impossible of application in Europe, may be realized in countries where are already formed groups of families and society.

If the wishes of the Council are heard, your Majesty will deign to consult the plan which may be prepared, as one of the elements which should regulate the conditions of emancipation, of which your Government has frequently proclaimed the justice.

The exceptional situation of the colonies will explain the exclusion, up to the present time, of the colonists from the elective Chamber, but the course which the Council now proposes to take will remove this distinction; and they ask of your Majesty to be allowed to participate in the national representation.

Sire, all partial emancipation, by introducing causes of disaffection in the groups which at present compose colonial society, would be fatal to the success of the work, which we would accomplish in connection with France. The Council prays your Majesty to preserve the colonies from the evils which would inevitably result from such a measure.

We are with profound respect. &c. &c.

The Democratic Convention,

Which was in session from Wednesday of last week to three o'clock Sunday morning, had a stormy time, but at length succeeded in making the following nominations. They are chiefly of the "Old Hunker" wing of the party:

For Controller—Orville Hungerford, of Jefferson Co.
For Secretary of State—Edward Sanford, New York.
For Lieutenant Governor—Nathan Dayton, Niagara.
For Attorney General—Levi S. Chatfield, Otsego.
For Treasurer—George W. Cuyler, Wayne.
For State Engineer—O. W. Childs, Onondaga.
For Canal Commissioners—John C. Mather, Rensselaer; Elisha B. Smith, Chenango; Frederick Follett, Genesee.
For Inspectors of State Prison—John Fisher, Westchester; George Caldwell, Montgomery; Norman B. Smith, New-York.

On the last night of the Convention, the principle of the Wilmot Proviso was brought up in the following resolutions offered by Mr. Smith, of Wayne:

Resolved, That we believe in the dignity and the rights of free labour: that free white labour cannot thrive upon the same soil with slave labour: and that therefore it is neither right nor wise to devote the temperate climate and fertile soil of free territory, (to be hereafter acquired,) to slave labour, to the exclusion of the free labour of all the States.

Resolved, That we adhere to all the compromises of the Constitution; that we will maintain, with inflexible firmness, all the reserved rights of the States; but we declare uncompromising hostility to the extension of Slavery to territory now free by the act of the General Government.

To this, Mr. David Dudley Field, of New-York, offered the following substitute:

Resolved, That, in the crisis which has now arrived, it is the duty of Northern Democrats to declare their uncompromising hostility to every act of the Federal Government for the introduction of Slavery into free territory hereafter to be acquired.

In the discussion upon this substitute, and on a point of order raised by a motion for the previous question, a scene of the greatest confusion and uproar ensued. The Chair was sustained in its decision that the motion for the previous question cut off Mr. Field's resolution; and the Democracy of the Empire State thus virtually voted down the Wilmot Proviso.

THE LIBERTY STATE CONVENTION met at Syracuse on Wednesday of last week, and made the following nominations:

For Lieut. Governor—C. O. Shepherd, of Wyoming Co.
For Secretary of State—William Jay, of Westchester.
For Controller—Lewis Tappan, New-York.
For State Treasurer—Charles A. Wheaton, Onondaga.
For Attorney General—Leonard Gibbs, Washington.
For State Engineer—Francis A. Utter, Otsego.
For Canal Commissioners—Lindley M. Moore, Monroe; John Thomas, Cortland; Noadiah Moore, Clinton.
For Inspectors of State Prisons—Abijah Fitch, Cayuga; Calvin Cook, Clinton; Peter Roe, Orange.

Gerrit Smith and Alvan Stewart were appointed Delegates to the National Convention, to be held at Buffalo on the 20th instant; and Lewis Tappan and Henry Bradley were appointed alternate Delegates.

Letter from Frederick Douglass.

NO. V.

This letter should have reached us in season for last week's paper, but as its circumstantial account of Mr. Garrison's illness will be read with interest, we publish it in this, though later intelligence has been received. By letters, and from the 'Temperance Artisan,' of Cleveland, assurances as late as the 29th ult. have reached us that Mr. Garrison is slowly on the recovery.

WEST WINFIELD, 26th Sept. 1847.

MY DEAR FRIEND:—Since what has appeared in the Standard, copied from the Cleveland True Democrat, respecting the state of Mr. Garrison's health, I have deeply regretted that I omitted all mention of his illness in my last letter. I refrained from referring to it because I feared that such mention would create anxiety and apprehension in the bosom of his dear family, and among his friends generally. When that letter was written, I hoped and believed that friend Garrison would be well enough in a day or two to take passage for Buffalo, and to attend the meetings at Rochester on the 17th of September; and well-knowing how prone one's family and friends are to exaggerate the illness of a far-off beloved one, I deemed it prudent to pass over his illness in silence. But since the alarming notice taken of it by the papers, I fear that my prudence has served to produce and increase the alarm and apprehension which it was intended to suppress and prevent.

I will now give you all the information respecting our beloved friend and co-worker of which I am in possession. It may be too late for any good purpose, and this you will and may determine, by publishing or suppressing it, as you may deem best.

On Sunday, 12th of September, I was with our friend in Cleveland. At that time he was, to all appearance, in good health, and in good spirits, though somewhat worn with his unceasing public efforts. On the morning of that day, he spoke to a large and crowded audience, in the Second Advent Tabernacle, and would have spoken in the same place in the afternoon, but that the religious society worshipping there desired the house for religious services. Our meeting in the afternoon was held in the open air, no house being open to us. At three o'clock, P. M. the meeting assembled, and was addressed by friend Garrison for an hour and more, with more than his usual earnestness and power. While he was speaking, there came on a drizzling rain, and the wind being from the north and from the Lake, the afternoon was cold and exceedingly disagreeable. After the delivery of his address, he sat down on the side of a wagon, which served as a platform; and here, I apprehend, he contracted his sickness. At about five o'clock, our meeting closed, and I accompanied him to his lodgings, at the house of Mr. Jones, on Erie street. We expected to leave Cleveland that night, for Buffalo, so as to be fresh for the meeting at that place on Tuesday morning; but the wind being high and adverse, no steamer ventured out. Between eight and nine o'clock that night, Mr. Garrison appeared much exhausted, and complained of feeling a general soreness in his limbs, and somewhat feverish. Supposing that he merely needed rest, I left him, and went to my lodgings, at the house of my kind friend, Mr. Wall. About the hour of eight in the morning of Monday, I called upon our friend at his lodgings, and much to my pleasure I found him up, and ready to leave for Buffalo. Between eight and nine, we started toward the wharf from which we expected to sail for Buffalo; but before reaching it, we were informed that the steamer would not leave before twelve o'clock. On learning this, I went back to Mr. Wall's, and Mr. Garrison returned to his lodgings in Erie street. Between twelve and one o'clock, Mr. Garrison went on board of the steamboat St. Louis, intending to remain on board rather than to run the risk of losing his passage by being too late; but after remaining on board a considerable part of the afternoon, and seeing no prospect of getting off, the wind being high, and a heavy sea setting right in upon the shore, and feeling quite unwell withal, he left the vessel, and returned to his lodgings and went to bed. Here I left him for that day. On Tuesday morning, 14th of September, I called upon friend Garrison in company with Dr. Peck, a coloured young gentleman, who had journeyed with us through our whole tour in Ohio. We found him in bed, and very unwell, and manifesting symptoms of intermittent fever. He was, as he always is, cheerful. He had gained no sleep that night, and had made up his mind to remain in Cleveland till the wind abated and he felt better. I then proposed to remain in Cleveland with him, though such an arrangement would cause much disappointment and regret at all the meetings in Buffalo and Rochester. He, however, desired me to go on and do the best I could, hoping to meet me at some one of the meetings appointed through New York. Not deeming my beloved friend dangerously ill, and hoping that he would be able to come on in a few days, I left him in the care of our friends in Cleveland, and our friend, Dr. Peck, remaining with him. I reached Buffalo, after a stormy passage, early on Wednesday morning, 15th of September. Here I met with our friends Hathaway and Remond, and with them held three meetings, and spoke three times, though of course with but little success or vigour, being worn out by constant labours, and enfeebled by sea-sickness, produced by the confused motion of lake seas. On Thursday morning, September 16th, at 6 o'clock, I went to Rochester. Here I hastened to the Post Office, in the hope of getting a line from Dr. Peck, who kindly promised to keep me informed respecting our friend's health. I however found no letter. This I construed into a hopeful circumstance and judged that he might then be on his way to the meeting, and that we should soon clasp his warm hand and look again into his earnest and healthful face. But in this we were disappointed, and the disappointment was deeply felt by us all. On Friday morning, I went again to the Post Office, and was again disappointed; I received no letter. My next ground of hope was that a letter had been sent to me at Buffalo, but failed to reach there before I left. On Saturday morning, 18th of September, I received the following:

CLEVELAND, 15th September, 1847.

DEAR FREDERICK:—I drop you a line, according to promise, to inform you of Mr. Garrison's health, which as yet is quite poor. He is, indeed, quite ill, and unable to sit up; and he thinks he shall not attempt to speak any more, but, as soon as he is able, he thinks of starting for home. He desires me to say to you not to write home in reference to his illness, but hopes soon to be on his way there. There is a homœopathic physician attending him. Yours sincerely, D. PECK.

I have not received any intelligence from my friend since the above. On Thursday, September 23d, I sent a telegraphic inquiry from Auburn to Cleveland, but left there for Syracuse before I could get a reply. Our friend, David Wright, Esq. of Auburn, assured me that he would forward the reply to me at Little Falls to-morrow, and cause the same to be inserted in the Auburn papers. I now think of returning to Cleveland from Albany, if the intelligence from Cleveland should be, (which God grant it may not,) unfavourable to his restoration to health. I have reproached myself for leaving him at all.

Our meetings in this State have been very encouraging, though by no means so large as those held in Ohio. Our poorest meeting was held in Buffalo; I can account for this on no other ground than that we had been immediately preceded in that place by a meeting of the American Board of Commissioners for Foreign Missions. They may have so completely engaged the sympathies of the people of that city in behalf of the heathen of the South Sea Islands, as to leave none for the heathen of our own Southern States.

The meetings at Rochester were all that we could desire. They continued two days, and were interesting and spirit-stirring to the last. I have seldom seen more intellectual looking persons than those who attended our afternoon and evening meetings in that place. The papers of that city are expressing much regret that so many respectable persons attended, and encouraged the fanatical and treasonable designs of the speakers on that occasion. I presume that respectable people may be safely left to decide for themselves the character and quality of the meetings which they will encourage by their presence, without advice or direction from a priest who will defend man-stealing under any circumstances.

Our next meeting was held in Farmington, and in what house, do you think? In Friends' Meeting-house—a house which has been hermetrically sealed against Anti-Slavery meetings for more than five years. A change has come over those in authority in that region, which promises much to the cause of the slave and the character of that society. There are a number of the truest friends of the slave connected with that society, whose hearts will leap up with delight at this pleasing indication.

Since the Farmington meeting, we have held meetings in Canandaigua, Waterloo, Seneca Falls, Auburn, Syracuse, and West Winfield, all of which were well attended, and left a good impression.

I never more than now saw the importance of sending forth lecturing agents. The people are anxious to hear, and I believe are ready to embrace the truth, as they have never been before. The bloody war with Mexico, the extension of Slavery, the aggressions of the slave-power, and the mean and servile cringing of the Northern press to Southern dictation, and the cowardly backing out, on the part of Northern politicians, from the Wilmot Proviso, is leading the people to investigate for themselves the cause of all this.

In haste, yours, F. D.

Notes on New Books.

The circular which accompanies the following letter is published at the request, not only of Mr. Phillips, but of a number of the friends of the Howitts, who think, with him, that the article of our correspondent B. was uncalled for, unjust, and out of place in the columns of the Standard; and that they have, on behalf of the Howitts, the right to make such rejoinder as they see fit.

We erred, in the first place, as we have already admitted, in permitting the expression of any opinion upon a subject not connected with the Anti-Slavery cause, and on which we differ with many of those who represent the society to which the Standard belongs. That error is corrected by the publication of this circular at their request. Those who wish to know anything farther of the controversy must seek for it in Howitt's and the People's Journals. In the last number of the latter, is a reply to this circular. So far as the Standard is concerned, it must stop here.

In justice to our correspondent, B. it is right to say—and we say it without his knowledge—that he was not at all aware of the relation of the Howitts to the Anti-Slavery cause referred to by Mr. Phillips. So far as any blame attaches to the article on that account, it belongs to us alone, and not to him.

DEAR GAY:—I noticed with pleasure your remarks on a recent article in the Standard, relating to the Howitts. I am one of those who were deeply grieved at the appearance of that criticism in your columns. The names of William and Mary Howitt have been early prominent in every good enterprise. As long as I can remember, they have been almost synonymous with Reform and Humanity. To the slave, their fidelity has been most rare and unwavering—most rare when compared with the conduct of those of like position and influence with themselves. Not to allude to the agitation in England, they seem to have understood at a glance, all the difficulties of our position here; in every crisis of our cause, they have chosen their part at once, and always chosen right; frank and fearless in their testimony, they have never stopped before uttering it to count the cost. To our friends and agents, while abroad, they have given not only their countenance and cordial sympathy, but active aid, opened to to them both heart and home, and been prodigal of labour in their behalf. Under no circumstances can an Anti-Slavery press have any sentiments to express towards William and Mary Howitt, but those of unmingled gratitude, respect, and admiration.

In common therefore with, I apprehend, an overwhelming majority of your readers, I was not only grieved, but indignant at the appearance of such a criticism in the Standard. Your explanation has given me sincere pleasure. I quite agree with you that the controversy between Messrs. Saunders and Howitt should never have been broached in the Standard. As Abolitionists—and such are we exclusively in those columns—we have no call to pronounce judgment upon it. The matter, having, however, been once admitted, a different question presents itself. That criticism was very definite, pointed, and quite in detail. Your explanation, while it puts you right, does by no means, it seems to me, do full justice to the Howitts. Before you close your columns to the subject, they have a right to be heard by those, whose good opinion, judging by their devotion to our common cause, they must value. To do them justice, I think, you should publish that brief circular to which you refer, and which I enclose. If you agree with me, let me ask you to do so. Believe me, very truly, yours,

WENDELL PHILLIPS.

BOSTON, September 21st.

To the Readers of the People's and Howitt's Journals.

A number of Mr. and Mrs. Howitt's friends have deemed it a matter of common justice to draw up and lay before the public the following statement. The indefatigable exertions that have been made everywhere, by printed, written, and personal means, to *damage*, and, if possible, *destroy*, Mr. and Mrs. *Howitt's Journal*, and, at the same time, their characters, after having deprived them of a considerable portion of their hard-earned property, can only be duly estimated by a candid examination of the documents which Mr. Howitt has placed for public and permanent inspection. A long list of the names of those who, after such examination, have undertaken the drawing up of this statement, or are prepared to prove its entire truth, may, if necessary be produced; for brevity's sake, it is at present deemed sufficient to lay before the public the following letters from eminent men who have known the whole case from first to last; which is done with their full authority.

5, Charlotte street, Bedford Square.

MY DEAR SIR:—The impression made to your prejudice, in many quarters, as to the dispute with Mr. Saunders, has occasioned me both regret and surprise. Probably I ought to modify both feelings, by the recollection of the effect on my own mind of the ex-parte statements which were all that I originally knew of the matter. That effect was completely destroyed by the facts which you brought under my notice; by inspection of the pretended ledger, and by the opportunities afforded me of watching the progress of a dispute in which, for a time, I very unexpectedly found myself the means of communication between Mr. Saunders and yourself; and to a certain extent appealed to as a mediator. It would be a long task to detail the means by which my convictions were changed; suffice it to say that, on what appears to myself sufficient evidence, they terminated in the firm belief that you and Mrs. Howitt have been, and are still likely to be, cruelly injured in this affair.

Merely as one of the public, (and at the commencement, I was little more, in relation to yourself,) I feel that justice to character, and gratitude for services, alike require this declaration.

I am, dear sir, yours sincerely,

William Howitt, Esq. W. J. FOX.

June 14, 1847.

38, Finsbury Square, June 14, 1847.

MY DEAR SIR:—I have no acquaintance with Mr. Saunders, and therefore, of course, no knowledge of his character; but I think you were justified in breaking off all business connection with him, and indeed, that you were absolutely bound to do so at any cost, after you had once come to the knowledge of the manner in which he kept his accounts, as indicated by that page of his account book which you showed to me.

I cannot conceive how any one who has seen that single page, can doubt as to the course which it absolutely required you to take. At any rate, no consideration would have induced me to remain in connection, for a single week, with any man who, undertaking to keep the accounts of the business, kept them in such a manner; and I regard your anxiety and determination at once to dissolve the connection, as a proof of the straightforwardness and integrity of your mind and heart, which I entirely believe to be incapable of a mean or sordid thought, much less of an action not consistent with the strictest honour and uprightness.

I am, with the most sincere respect and regard,

Very truly yours,

William Howitt, Esq. SOUTHWOOD SMITH.

Finchley, August 5th, 1847.

MY DEAR SIR:—I have carefully read and examined the documents laid before me with reference to the proceedings of Mr. Saunders, in the matter of the recent partnership, and relating also to some things which have since occurred.

It seems to me that few people who read these can any longer entertain any doubts as to who must be the great losers in the affair, or fail to see that you and Mrs. Howitt have been trifled with in a preposterous manner. These documents show that you have not only been wronged throughout the period of partnership, but that the extent of these wrongs cannot be calculated or avoided. The fact of the very creditor who stepped forward at the commencement of the contest, to declare that he was perfectly satisfied with Mr. Saunders' accounts, now sending you the dishonoured bills of Mr. Saunders, is in itself a most unanswerable argument. I do not care to speak of any thing beyond this; but if this can be forced upon your acceptance, the same fatal game may be played you with other bills, and to any extent.

I have no sort of personal complaint against Mr. Saunders. In the slight literary dealings we have had, he invariably treated me with every courtesy, and the fair fulfilment of his agreement. I speak solely from the strength of my own impressions in this matter, and for the sake of truth and right.

That anybody should entertain a doubt as to which of the two parties deserves sympathy, is extraordinary. So it is, however, and by virtue of cool adroitness, patient subtlety, garbled notes, and ingenious mystifications, the sympathy of some eminent individuals has been drawn over to Mr. Saunders. In fact, it seems to me, that if William Howitt should be flayed alive by the creditors of the "People's Journal," there will still be found somebody to say—"Poor Mr. Saunders!"

I fear that you and Mrs. Howitt must bravely look the prospect of ruinous demands in the face. I hardly see how you can escape it. If this must come, all the more shall I be anxious to declare and prove myself, by every means in my power, yours truly,

William Howitt, Esq. R. H. HORNE.

Much misrepresentation having been made regarding the late withdrawal of Mr. Howitt from the People's Journal, and it being difficult to represent in their true light transactions of this kind, in the form of a narrative, Mr. Howitt has deemed it necessary to deposit the documents, on which his reply to Mr. Saunders was based, at the Office of Howitt's Journal, where they are now lying, and will continue to lie for public inspection. These Documents, to which Mr. Howitt earnestly solicits public attention, will be found on examination, to prove indubitably the following facts:—

I. That Mr. Howitt had made arrangements for the publication of a three-halfpenny People's Journal as long ago as 1840; that the execution of this design was delayed by Mr. Howitt's going to Germany, and that it was resumed again in 1845. Proved by DOCUMENT No. I. containing,—

(1.) Letters from Mr. Ball and Mr. Arnold, of the late firm of Messrs. Ball and Arnold, Paternoster-row, referring to arrangements with them to publish this Journal in 1840.

(2.) A letter from Dr. Smiles, of Leeds, in May, 1845.

(3.) The Deed of Partnership between Mr. Saunders and Mr. Howitt, which in the 11th clause *explicitly recognizes the plan for such a Journal as Mr. Howitt's and gives power* to him and Mrs. Howitt for working of them out.

II. That Mr. Saunders endeavoured, not to *prevent* Mr. Howitt entering into this partnership, but strenuously endeavoured to prevail on him to enter into it by false representations of the prosperity and prospects of the concern, namely, that the journal would pay at 18,000 circulation, and that it already, in the fourth month from its commencement, reached nearly 20,000 of its first number, a proportionate amount of No. 2 and 3, and was likely to pay from 4,000*l*. to 7,000*l*. per annum! Proved by DOCUMENT No. II.

(1.) A letter from Mr. Saunders to Mr. Howitt, the language of which is extraordinary: declaring that Mr. Howitt's money was absolutely not wanted, except for advertisements; and that with these, the Journal would "go up like a balloon," and never "collapse or come down again."

(2.) The balance-sheet, drawn up by Messrs. Quilter and Ball, the accountants, appointed by the arbitrators, showing that at this very time, the concern had suffered a dead loss of 1,211*l*.!

III. That although the fundamental conditions of the partnership were, that, besides editing the Journal, Mr. Saunders should keep the accounts of the concern, for the performance of which duties he was to receive, and did receive, 300*l*. per annum, with a prospective allowance of 400*l*. per annum, and a quarter share of the concern; yet that, for four months during the partnership, as well as during the whole period previous, he kept no accounts whatever, except on loose papers, and that subsequently, when urged to keep his accounts in a regular manner, he framed a false ledger, and made fraudulent entries of money. Proved by DOCUMENT, No. III. containing,—

(1.) A letter from Mr. Beadnall, for many years manager of the bank of Messrs. Smith and Payne, expressing his conviction, from the inspection of the pretended ledger, of its thoroughly fictitious character, and advising instant measures for Mr. Howitt's protection.

(2.) The Report of Messrs. Quilter and Ball, the accountants appointed by the arbitrators, stating the utter want of a system of book-keeping capable of exhibiting the affairs of the concern; the perfectly fictitious character of the pretended ledger; and total want of authority for the *alleged* agreement to dispose of or charge certain sums of money there so charged and disposed of.

(3.) Specimens of fraudulent entries.

(4.) The fabricated statement, in Mr. Saunders's own hand, sent privately to the Messrs. Turner, solicitors, who drew the deed of partnership, on Mr. Howitt's demanding, and Mr. Saunders's agreeing, that the partners should go together to take the opinion of those gentlemen on these fraudulent entries; this statement, which professed to be a transcript from the aforesaid ledger, being obviously intended by its false construction to procure a false answer from the Messrs. Turner for Mr. Saunders's vindication; and which statement, declared in Mr. Saunders's accompanying note (in his own hand) to be sent at the request of the partners, not only introduced a perfectly new and fictitious share into the concern, but studiously omitted the fraudulent entry made in favour of Mr. Saunders, on which it professed to ask advice, while it asked the Messrs. Turner to pass over in silence in their answer the fraudulent entry made against Mr Howitt.

(5.) Copy of the said ledger, showing subsequent alterations in this memorable statement, so soon as Mr. Saunders found that his attempt on the Messrs. Turner had failed.

IV. That this mode of conducting business by Mr. Saunders was no novelty. Proved by DOCUMENT, No. IV., containing,—

(1). A letter of Mr. Valentine Stevens, law-bookseller, of Bellyard, respecting the "game played" by Mr. Saunders on his brother, William Stevens, printer; and on himself and his partner, (Mr. Pardon, utterly, and to this day ruined by these transactions of Mr. Saunders.) This letter shows that Mr. Saunders was kept out of his bankrupt's certificate for nearly three years, for not producing any account of the expenditure of the many thousands of their money by him; with Mr. Saunders's own letter to Mr. Valentine Stevens, confessing his having kept no account of it, and pledging himself, if allowed to get his certificate, never to go into business again.

(2.) Letter of Mr. Bourne, stating that Mr Saunders bought the *Apprentice* of him, to convert into the *People's Journal*, for 100*l*. to be paid on that Journal reaching a weekly circulation of seventeen thousand copies; and Mr. Saunders having refused, and continuing to refuse to pay this money, notwithstanding his many public statements that his Journal (paying at eighteen thousand) had reached a weekly circulation of from thirty-five to forty thousand copies, and being "commercially established and perfectly safe.

(3.) A letter from a gentleman of Lincoln, announcing Mr. Saunders's failure there, and his having sent lawyers' letters, to intimidate the subscribers to a book of his there, into paying from 8*l*. to 10*l*, each, towards his loss on his own book!

(4.) A letter from Mr. Dix, a man paid by Mr. Saunders, 2*l*. 5*s*. to malign Mrs. Howitt.

(5.) Mrs. Howitt's simple answer to this charge of Mr. Saunders, showing that the article attributed to Mr. Dix was an extract from an anonymous American work, made by Mrs. Howitt; and that the practice of inserting such selected matter in the Journal was begun by Mr. Saunders himself, with "The Lyttle Geste of Robin Hood," for which Mr. Saunders charged the firm between 9*l*. and 10*l*.

(6.) An extract from the *Northern Star*, of June 3d, 1847, headed "BEWARE OF A SCOUNDREL," describing the character and daily practices of the said Mr. Dix, by Thom, the weaver poet, and others.

V. That Mr. Howitt has retired from this so-called flourishing concern, with the positive loss of 500*l*. which Mr. Saunders has kept possession of, besides his expenses to extricate himself—a very heavy sum; and the loss of a whole year's literary income, of himself and Mrs. Howitt; with worse than all, liabilities to which he can see no end. Proved by DOCUMENT, No. V. containing—

(1.) The balance-sheet made up by Messrs. Quilter and Ball, showing a dead loss to the concern, up to Christmas last, of upwards of 3,000*l*.

(2.) Messrs. Quilter and Ball's bill for making intelligible the concerns of the People's Journal—37*l*. 15*s*. of which Mr. Saunders refused to pay a farthing; having, in his second public statement positively asserted that he never refused to have an accountant appointed, and brought his arbitrators to do the same, though it was a notorious fact; yet, having in private, when the accountants bill was presented, turned round and said, "No! You know I always protested against an accountant, and won't pay a farthing."

(3.) The deed of dissolution, showing the amount of Mr. Howitt's loss, notwithstanding Mr. Saunders's continual statement to the public of a circulation of from thirty-five to forty thousand, and therefore of a yearly income from it (besides his salary of 6*l*. per week,) according to his letter—Document, No. II.—of from 1,100*l*. to 2,000*l*.

(4.) A letter from Mr. Saunders to a gentleman in the country, confessing that, although he and Mr. Turrell, his brother-in-law, had covenanted (on Mr. Howitt's resigning his investment) to discharge all liabilities, he (Mr. Saunders) had since made arrangements with Messrs. Venables &c. to leave the large liabilities in their hands lying over against Mr. Howitt.

(5.) Circulars and printed statements of Mr. Saunders, of various dates, from early in 1846 to April 17th, 1847, declaring the weekly circulation, as above stated, from thirty-five to forty thousand weekly; and his own letter—Document No. II.—showing the profits on such a circulation to be from 1,100*l*. to 2,000*l*. a year! and that, therefore, if this were true, instead of compelling Mr. Howitt to retire with the loss already stated, he ought to have paid him not only his whole investment back, but a handsome sum for the real value of his half share of the property.

(6.) A letter from Messrs. Venables, Wilson, and Tyler, the stationers of the People's Journal, received by Mr. Howitt since the dissolution of partnership, announcing dishonoured bills, of Saunders, to the amount of 667*l*. and demanding payment of them by Mr. Howitt:—these Messrs. Venables & Co. being the same who wrote a note for Mr. Saunders to print on his second public statement, contradicting Mr. Howitt's account of the affairs of the People's Journal, when he warned both them and the public; contradicting also the official statement and balance-sheet of Messrs. Quilter and Ball, and asserting that they had themselves examined the state of Mr. Saunders accounts, and were perfectly satisfied.

(7.) A second letter from Messrs. Venables & Co. dated July 15th, 1847, demanding payment of Mr. Howitt for another dishonoured bill of Mr. Saunders, of 248*l*. making a total of 922*l*.; and, to use their own words, calling his immediate "attention to this unsatisfactory position of our account with your late firm."

(8.) A third letter from Messrs. Venables & Co. just received, August 18, announcing another dishonoured bill of Mr. Saunders, of 297*l*. 12*s*. 6*d*. amounting now to 1,201.

To these important and decisive documents it will not be necessary to add more than the following observations. Mr. Howitt has been blamed by some parties for the apparent warmth of his reply to Mr. Saunders; but what honourable man could avoid warmth on finding himself first entrapped into a ruinous concern, and then being, to use a plain but proper term, robbed to a heavy, positive, and probably to a ruinous extent, and maligned into the bargain? It is only due to Mr. Howitt to say that, on referring to his public statements, every one of them is only too completely supported by the documents here enumerated, and to which the inspection of the public is most earnestly solicited by him.

It should also be kept in mind that Mr. Howitt had from 1840 been preparing for the publication of *his Journal*—that Mr. Saunders came to him in November, 1845, and adroitly made himself master of his plans—and that the People's Journal, as stated by Mr. Howitt in his reply, was in reality founded by him: founded on his information, co-operation, and procuration of agents, coadjutors in all the large towns, and the most eminent of its contributors; while the names of William and Mary Howitt were assiduously used all over the kingdom, not only in print, but by paid canvassers, for the establishment of that Journal.

Finally. As Mr. Saunders has stated that an appeal has been made to the press, and that there has been but one opinion—that in his favour—it is necessary on behalf of Mr. Howitt to state *that no appeal has hitherto been made by* HIM *to the press*. That Mr. Saunders has importuned the editors of the newspaper press by numerous letters and lithographed circulars; but that, while a few of the country editors, imposed on by his plausible statements, incautiously expressed an opinion, *more than* 150, including nearly the whole of the London, and the most influential of the provincial press, steadily refused to notice his appeals; and that Mr. Howitt, having since had an opportunity of submitting the documents to the inspection of many of them, there has been but one general acknowledgment amongst such that the public had been grossly imposed on, and Mr. and Mrs. Howitt cruelly maligned.

This Week's Paper.

FOURTH PAGE.—*Poetry*: Sonnet; Earth's Angels. *Miscellany*: Memoir of Henry Clark Wright; Gleanings from Foreign Papers.

FIRST PAGE—*Peculiar Institution*: Southern Advertisements; Slavery As It Is. *Selections*: Fugitives from Slavery and their Pursuers; United States-Prejudice against Colour—Dr. Patton's Negro Pew; Serious Intelligence from Hayti—Insurrection of the Blacks against the Mulattoes; Abstinence from Slave-Grown Produce; The Randolph Negroes; Abolitionists and Negro Thieves.

SECOND PAGE.—Letter from Senator Corwin, &c.; Anti-Slavery Meeting; Emancipated Slaves Claimed by Heirs at Law. *Communications*: Letter from David Waite; Meeting at Winfield.

Married.

In Boston, on the 30th ultimo, T. H. HIGGINSON, of Newburyport, to MARY E. CHANNING, of Boston.

In Gloucester, by Rev. J. K. Waite, Mr. JOHN A. APPLETON, of the firm of D. Appleton & Co. New-York to Miss SERENA J. daughter of the late Dr. Eben'r Dale, of G.

Died.

In Philadelphia, September 21, BENJAMIN HALSEY ANDREWS, Esq. lately a partner of E. H Derby, Esq. of Boston.

In Milton, on Sunday morning, 26th instant, (at the residence of her mother, Mrs. Margaret Forbes,) Miss EMMA P. FORBES, aged 46.

ACKNOWLEDGMENTS.

For Standard,—from Sept. 25th, to October 3, 1847.

364	Wm. Martin, Portsmouth, N H	2 70
381	Benjamin Cheever, "	1 00
433	John Deming, Rome, Ohio,	1 00
435	Count Holinski, Paris, France,	1 00
425	M. Mead, Franklinville, N Y	1 00
392	Enoch Messenger, S. Wrentham, Mass	1 00
435	S. E. Paine, Chicago, Ill	1 00
403	E. Slocum, King's Ferry, N Y	1 00
435	B. P. Loomis, Bridgewater, N Y	1 00
435	Mrs. L. Bostwick, "	1 00
435	Mrs. Loretta Hammond, "	1 00
463	Dr. J. L. Kellogg, "	1 00
435	A. McCollom, New Lisbon, N Y	1 00
435	T. P. Shepherd, Mt. Upton, N Y	1 00
435	R. R. Pew, Burlington Flats, N Y	1 00
435	W. De Lancy, Unadilla Forks, N Y	1 00
435	Joseph Ball, Litchfield, N Y	1 00
435	J. C. Washburn, "	1 00
435	Mrs. M. DeGrush, Little Falls, N Y	1 00
435	Mrs. B. W. Franklin, "	1 00
435	Hiram Putnam, Syracuse, N Y	1 00
424	John Levy, Lawrence, Mass	1 00
422	Oliver Cushing, South Hingham, Mass	1 00
432	H. P. Crosby, Osterville, Mass	1 00
416	Wm. Ashby, Newburyport, Mass	1 00
435	Dr. George Atwood, Orleans, Mass	1 00
418	Samuel Lundy, Waterloo, N Y	1 00
428	Joseph Porter, Seneca Falls, N Y	1 00
427	Isaac Jacobs, Jr. King's Ferry, N Y	1 00
424	Samuel Tillman, Seneca Falls, N Y	1 00
438	Jonathan Metcalf, "	1 00
420	Joshua Martin, "	1 00
428	Whiting Race, "	1 00
436	Archibald Green, Port Byron, N Y	1 00
420	Isaac Bucklin, West Winfield, N Y	1 00
436	Lewis Willman, Waterloo, N Y	1 00
436	Rev. Seth Ewer, "	1 00
436	Rev. S. H. Gridley, "	1 00
436	T. P. Royston, Seneca Falls, N Y	1 00
436	Joseph Metcalf, "	1 00
436	H. J. Latham, "	1 00
436	Thomas J. Paine, "	1 00
436	Abraham Van Tassel, "	1 00
410	E. O. Lindsay, "	50
436	George W. Dean, Syracuse, N Y	1 00
436	E. C. Baker, Fredonia, Ohio,	1 00
436	Ashley Kyes, Litchfield, Ohio,	1 00
365	Thomas Stewart, Ravenna, Ohio	1 75
378	L. J. Burrill, Elyria, Ohio	3 00
		52 95

DONATIONS.

Count Holinski, Paris, France,	39 00
Charles B. Coleman, Rochester, N Y	5 00
Elias DeGarmo, "	5 00
Wm. Hallowell, "	5 00
C. M. Landers, "	1 00
Cash	5 00
Cash	2 00
Cash	1 00
Martin Roberts, Henrietta, N Y	1 00
Maria Roberts, "	1 00
Townsend Cock, Elba, N Y	50
Hannah Kellum, Rochester, N Y	2 00
Mrs. Joanna, "	50
Wm. More, "	1 00
Susan Fish, "	50
Ebenezer Gooding, "	1 00
Mr. Balys, "	1 00
E. M. Brayton, "	50
Hannah King, Ceres, Pa	2 50
John King, "	2 00
Hicks Halstead, West Walworth, N Y	1 00
Stephen Shear, Waterloo, N Y	5 00
Henry Bonnell, "	1 00
Jedediah Jenkins, "	1 00
Seneca Falls Convention—collection	7 00
Syracuse do. do.	9 00
West Winfield do. do.	23 00
Little Falls do. do.	15 00
	138 50
Total,	190 45

FRANCIS JACKSON, Treasurer.

☞ NOTICE.—By the post-office law now in force, publishers of newspapers are permitted to send, in their papers to subscribers, bills *unreceipted*; but a *receipted* bill subjects the receiver to letter postage. Our subscribers, therefore, will find a bill, unreceipted of course, in their papers at the expiration of the time to which they have paid. The amount received for subscription is acknowledged above, and the *whole number* of the paper to which each subscriber has paid precedes his name.

GENERAL INTELLIGENCE.

Foreign.

Two weeks later from Europe.—Arrival of the Hibernia.

The steamer Hibernia arrived at Boston on Sunday morning.

The commercial intelligence by this arrival is of great importance. Failures still continue. The following is a list of the principal bankrupt houses:

Names.	*Places of business.*	*Liabilities.*
Allison, Cumberlidge & Co.	London	Not stated.
Thomas Booker, Sons & Co.	London	£50,000
Burnet & Co.	London	Not stated.
A. & A. Custom	Genoa.	80,000
Dennison & Co.	Limerick	Not stated.
D. & A. Denny	Glasgow	400,000
Ende Bordee,	Honfluer	120,000
Eels & Co.	Venice	Not stated.
E. Gemmel,	Glasgow	200,000
A. A. Gower. Nephew & Co	———	1,000,000
Hartie & Hutchison	London	100,000
Oogie & Co.	Venice	30,000
Matthew Perslim,	Glasgow	45,000
Ried, Irving, & Co.	London	1,500,000
Sanders, Wetherill, & Co.	Stockton	30,000
Sanderson & Co.	London	1,500,000
Thomas Usborn & Co.	London	200,000
Westlake & Co.	Southampton	Not stated.
A. Roux,	Paris	2 to 300,000

There have been many more extensive failures, and great commercial embarrassment was felt all over Europe. Those in England are not confined to the Corn Trade. Among those mentioned above, are some of the oldest established houses in Great Britain.

The Corn Market.—The frequent failures in the Corn market sufficiently account for the farther depression in the prices of grain. During the first week of the month, on the market-day of the 6th ultimo, prices still continued to recede; but toward the close of the week, both wheat and flour were in active requisition. This improvement was further maintained on the market day of the 13th, when wheat advanced about 5s. per quarter on the quotations of the 6th, and flour, for which there was an immense demand, both in London and Liverpool, advanced 3s. to 4s. per bbl. The top quotation, for the better description of wheat, was 62s. per quarter.

Flour was quoted in Liverpool on the 18th at 26s. 6d. to 30s. and in London on the 17th, at 29s.

Cotton has declined three-eighths of a penny per pound.

Ireland.—In Ireland there appears to be a general inclination to resist the re-payment of the loans advanced by the Government through the Relief Commissioners, to the several poor law boards throughout Ireland, for the purpose of alleviating the universal distress which prevailed in that country during the past year. Such conduct will no doubt, lead to very serious results, especially if the Government insists on the repayment of the money.

The threatened invasion of Italy, by Austria, has involved all the great powers. Ferrara was in possession of the Austrian troops. The London Sun of the 18th ult. says that the Marquis of Normanby called on Guizot on Thursday, and officially announced to him that the British Government would not permit foreign intervention in Italy. Austria, on the other hand, it was said, announced her intention of interfering in every town of Italy in which a national guard should be established.

At Paris, on the 3d Sept. the Sardinian Ambassador, resident at the French Court, presented at the office for Foreign Affairs a diplomatic note from his Government, of which the following is the substance:

"In case his Holiness, Pope Pius IX. should claim armed assistance of his Majesty, the King of Sardinia, against Austrian invasion, his Sardinian Majesty will consider himself bound not to refuse the sovereign pontiff that assistance, it being his duty, as an Italian power, to cause the independence of all the States of the peninsula to be respected, as guaranteed by the treaties of Vienna."

The communication was immediately forwarded to the King and M. Guizot, both of whom were absent from Paris. In the chief political and diplomatic circles this movement of Sardinia, in favor of the Pope, excites the greatest sensation.

It was rumoured that M. Guizot had refused to interfere in the affairs of Italy; but the Semaphore de Marseilles of the 13th ult. states that if the protests of England and France, against the occupation of Ferrara, were productive of no result, those two powers would effect a landing at Ancona and Civita Vecchia.

The Pope was said to have declared to M. Rossi that he would not, until the last extremity, claim the assistance of the foreign powers, and that he still hoped to induce the Austrians to evacuate Ferrara by the firmness of his attitude.

In consequence of the interference of foreign powers, however, Austria is disposed to recede from her ambitious designs upon Italy. Metternich has endeavoured to explain the occupation of Ferrara by the Austrian troops, and is desirous of allaying the ferment, which threatens to spread even to Vienna itself, and may result in an outbreak for popular rights. The Germans, it is said, are as ready as the Italians to strike a blow for constitutional and religious freedom.

An insurrection is said to have taken place at Naples on the 8th ult. One account states that the King had fled, and another that he was in the hands of the insurgents.

Important from Mexico—Capital taken by Gen. Scott.

The news from Mexico in the last few days is gloomy in the extreme. We glean from the city papers such an account as will make the present posture of affairs intelligible.

The steamer James L. Day arrived at New Orleans on the 25th ult. with the most important intelligence yet received from the seat of war.

We extract from the *New Orleans Picayune* of the 26th ultimo, the following particulars:

The *Arco Iris* of Vera Cruz had received letters from Mexico, under date of the 9th, stating that on the 7th the Mexican Commissioners declared that the propositions made by Mr. Trist were inadmissible; in consequence of which General Santa Anna convoked a council of Generals, who decided that notice should be given to Gen. Scott that the armistice was at an end, and appointed the 9th for the recommencement of hostilities.

On the 6th of September, Gen. Scott addressed a letter to Santa Anna from Tacubaya, accusing him of having violated several articles of the armistice, one of which was that of not allowing the American army to obtain supplies from the city of Mexico. Gen. Scott demanded an explanation, and concludes as follows:

* * * I hereby formally notify you that if I do not receive the most complete satisfaction on all these points, before 12 o'clock to-morrow, I shall consider the armistice as terminated from that hour.

To this letter Gen. Santa Anna replied at considerable length, and with great severity. He accused General Scott of having violated the terms of the armistice in refusing to allow flour, from the mills in the vicinity, to be brought into the city, and says that the American wagons were driven out of the city on account of the objectionable conduct of the officers accompanying them. Santa Anna also charges General Scott with having *sacked the Mexican towns in the vicinity of the capital, and robbed and desecrated the churches, and stealing and destroying articles held sacred by every Mexican.* He concludes as follows:

"I flatter myself that your Excellency will be convinced, on calm reflection, of the weight of my reasons; but if by misfortune you should seek only a pretext to deprive the first city of the American continent of an opportunity to free the unarmed population of the horrors of war, there will be left me no other means of salvation but to repel force by force, with the decision and energy which my high obligations impose upon me."

On the 7th, Gen. Herrera, as Commandant of the city of Mexico, addressed the clergy, exhorting them to exert all their influence to incite the people to arm themselves, and prepare to resist the American army.

On the 8th, Gen. Scott attacked the Mill del Rey or King's Mill, in the immediate vicinity of Chapultepec, and, according to the *Diario del Gobierno* and the *Boletin*, published at Atlisco, near Puebla, our army was repulsed, after a short conflict, in which we lost about 400 in killed, and from 600 to 700 in wounded, and fell back upon Tacubaya.

The next accounts we have from the capital, come in a letter to the *Arco Iris*, dated the 10th instant, of which the following is an extract:

"The Mexican Government has taken three hundred thousand dollars, which were being sent by a commercial house to the enemy's camp. General Smith has expired. By the enclosed slip you will see that the Americans mutilated and cruelly assassinated the unfortunate Irish who were taken at the battle of Churubusco."

Another letter from the Capital, under date of 11th and 12th, says:

"It appears that the enemy is convinced of the improbability of reducing the city by any other means than by bombarding it; because there is no doubt that he has lost 900 to 1,000 men, who were placed *hors du combat* by the action of the 8th, and among them thirty-seven officers and three colonels were killed, and one wounded. It appears that the death of Gen. Pillow is uncertain.

"They have expelled from their houses all the inhabitants of the village of Mixcoac, in order to establish the.e their hospitals and headquarters.

"On the 12th Sept. at 5 o'clock in the morning, the bells awoke us by the announcement of an alarm. The batteries of San Antonia Abad, and the corresponding batteries of the enemy, opened upon each other. We have seen discharged by the enemy a multitude of bombs, the greater number of which burst in the air long before they reached our trenches. At the same hour a firing commenced at Chapultepec, on the right side of the town, and in the mountains whence came the attack. A short distance from the enemy were stationed our forces of cavalry and infantry, who were watching the foe. We opened at half after six from the battery of Garipa of Belen, or it may be from that starting from the end of Bacco Nuevo, which is situated in the angle, formed by the causeway leading to the villages of La Piedas and Tacubaya."

The latest news is in the following letter to the Picayune:

ORIZABA, Sept 19, 1847.

I have the honour to inform you that an express arrived here this evening, from Mexico, which brings intelligence that Gen. Scott was in the city of Mexico.—That on the 13th the American troops took Chapultepec, and the Citadel, and went into the city that night. Gen. Bravo was killed, and Gen. Santa Anna was wounded in the arm, and has retired with the remainder of his troops, which have suffered much, to Guadalupe.

One account states that Gen. Worth was dangerously wounded. A passenger by the John L. Day states that the American loss was 1,700. A synopsis of the negotiations of Mr. Trist with the Mexican Government, and which of course failed before the attack on the city, is contained in the Southern papers. By the proposition of Mr. Trist, the boundary line between the two Governments was to run from the Rio Grande to the middle of the Gulf of California. The Mexicans proposed it should be from the Nueces to latitude 39° on the west side of the continent. There could, of course, be no agreement, where a wronged people were demanding their rights of an invading enemy.

General Items.

Sixty Emancipated Slaves lately arrived in Boston from Virginia. They were formerly held by a Mr. Edloe, deceased, who freed them by Will—providing that they should remain on his estate till they had earned $50 each, and then go to whatever part of the world they pleased. They have made choice of Massachusetts—except some half dozen, who have gone to Philadelphia. They complain that though they have earned their $50 each, they have never yet received it. We called to see several of them the other day in Boston. They looked needy, anxious and sad. The Abolitionists have been invoked to come forward and give them homes and employment. Some have done so. One, a young man is at Hopedale. We saw another going to live with friend Jonathan Walker in Plymouth. But we hear that a considerable portion yet remain unprovided for, except as they can crowd in to a poor shelter and pick up a little work in the city. It is heart-sickening to see how many unfortunate victims of oppression, poverty and ignorance are crawling unfriended through this selfish world. Yet there is *enough* for all to *do* and *enjoy*. Yes, and enough talent to direct the labours and to supervise the welfare of all. But where is it? *War* and other works of darkness show us.—*Practical Christian.*

An Editor Mobbed in Ohio.—The Clarion of Freedom, Liberty party paper published in Cambridge, Guernsey County, by Mr R. Hull, became very obnoxious to some of the people of that place. The editor had been pelted with eggs, and probably had pelted back something about as offensive in the shape of hard words, which, when deserved, are apt to stick. Thus hostilities had been kept up until the mob, irritated by his perseverance, stormed his office with stones and eggs. After much disturbance the editor and his press were driven from the town, and are located on the National Road, some miles west of Cambridge.

Of the character of the paper we know nothing. But we sincerely hope if the editor has any *spunk*, as he probably has, he will return to Cambridge and publish his paper there.—*Ohio Star.*

A colony of Hollanders, amounting to about 1,000, have purchased two entire townships in Marion county, Iowa.

Vera Cruz.—The health of Vera Cruz is fast improving. For several days before the Mary Kingsland left, there were but few new cases of *vomito*, and the inhabitants were debating the necessity of quarantining vessels from New Orleans. The *Zopilotes*, a class of the inhabitants who have had much to do with the sanitary condition of the city since it was first formed, are represented to be urging the matter with great earnestness.—*N. O. Pic. 9th ult.*

Violent Attempt to Recapture a Slave.—Two persons from Covington, Kentucky, one of whom claims to be the agent for an owner of a coloured man, named Christopher Webb, who has for some time served as waiter at the Gothic Hall Saloon, told poor Webb that he must return to his master, and when he protested that he was free, one of them seized him, and drawing a "six shooter" threatened to kill the first person who should interfere. He, however, contrived to escape, and it having been found out that he had been arrested illegally, a warrant was obtained against the agents of the man who thought "he had a right to do as he liked with his own." It was then their turn to escape, which they attempted without delay, hotly pursued by the Deputy Sheriff and people of various hues. The runaways had the start. The affair created much excitement, particularly among our coloured citizens and the Abolitionists but the Kentuckians successfully eluded all pursuit.—*Buffalo Commercial Advertiser.*

NOTICES.

ASSISTANT FAIR COMMITTEE.

We give below the names of the Assistant Committee on the Fair, appointed by the Pennsylvania Anti-Slavery Society, at its last annual meeting. We trust they will listen to the call of the slave, and address themselves to their work with ardour and diligence.

Abby Kimber
Edwin Fussell
Grace Ann Lewis
Mahlon Linton
Achsah Jackson
Franceina Schofield
Mary B. Thomas
Abby Vickers,
Elizabeth Coates
Jane Moore
Samuel Swain,
Alice Eliza Hambleton
Anna Whitson
Rebecca Smith
Rachel Bassett
Rachel H. Brosius
Allan Moore
Lea Pusey
Emily Pickering
Rebecca Plumley
B. Rush Plumley
Hannah Townsend
Elizabeth J. Betts
Ruth Ann Lamborne
Adriana Pugh
Elizabeth Ivins
Millison B. Storne,
Mary Smith
Alice Jackson
Susan Fulton
Phebe Darlington
Sarah Pennock
Rebecca Sellers
Edward Webb
John Sellers, jr.
Letitia Brosius
J. Lyddon Pennock
Mardon Wilson
Eleanor Parnell
Elizabeth Dickenson
Phebe Hood
Ann Eliza M. Taylor
Mary Pennock
Mary Marshall
Samuel Tyson
Mary Bowman
Sarah Pierce
Charles Pierce (Bristol)
Chas. Pierce (Byberry)
Fanny Swain
Mary Buckman
Isaac Winslow
Jacob Pierce,
Sidney Pierce
James Whitehead
Esther Whitehead
Taylor Janney
Samuel Pennock
Simmons Coates
Ann Elizabeth Kent
Martha Griffith
Dr. W. Trego
W. H. Johnson
Joseph Smith
D. Caleb Ash
Eli Hambleton
Rebecca Walton
Edward H. Magill
James Lewis
George Corson
Hiram Corson
James Ramage
Isaac Roberts
Emma S. Paxson
Wm. Taylor
Mary Holinshead
Anna Warner
Abby Goodwin
Mary W. Needles
Jacob Pierce
Mary Cox
Eliza Spackman
Isaac Merideth
Pennock Marshall
Sarah W. Pennypacker
Sarah Adamson
Eliza Pennypacker
Elizabeth Hawley
Isaiah Morris
Lydia P. Jacobs
Elizabeth Evans
Enoch Meredith
Edwin H. Coates
Eliza Pugh
Isaiah Lewis
Eliza Webb
Edward Webb
Mary H. Etriken
Deborah Huey
Eleanor Smith
Sarah J. Atkinson
Joseph Hayes
Martha A. Stubbs
James H. Walker
Mary Coates
Ann Spackman
Amasa Worthington
Susannah Taylor
Martha Chapman
Harriet Hood
Simpson Preston
Charles Smith, jr.
Eliza Agnew
Elizabeth Linton
Martha Ivins
Isaac Ivins
Mary K. Darlington
Allen Agnew
Eliza Agnew
James Sellers
Isaac Flint.

BOSTON FEMALE ANTI-SLAVERY SOCIETY.

The annual meeting of the Boston Female Anti-Slavery Society will be held at No. 21 Cornhill, on Wednesday, October 13th, at 3 o'clock in the afternoon. Several interesting communications from abroad will be read and other business transacted, which will probably render the meeting one of unusual interest.

All members of the society, and all other ladies interested in the cause, are requested to be punctual in their attendance.

SARAH H. SOUTHWICK, *Rec. Sec.*

LIVINGSTON AND ALLEGHANY COUNTIES.

Joseph C. Holley, a coloured man from Brooklyn, Long Island, late of the District of Columbia, and G. B. Stebbins, of Rochester, N. Y. will hold Anti-Slavery meetings as follows, viz:

Hemlock Lake, Livingston County, October	2 and 3
Brook's Grove, "	6 and 7
Nunda, Alleghany county, October	8 and 9
Almond, "	10 and 11
Alfred Post office, "	12 and 13
Friendship, "	14 and 15
Hume, "	16 and 17

The above meetings will commence at two and seven o'clock, P. M. of each day.

Will friends in each place see that arrangements are made, and extended notice given? Let the people come and hear their appeals for the slave, and the country groaning under the yoke of a slaveholding oligarchy.

J. C. Holley can tell a stirring story of abuse and persecution, by which he was forced to flee from the national domain, and the care of the nation's lawmakers in the District of Columbia.

J. C. HATHAWAY,
General Agent of American Society for New-York.

Circular from the Delaware Anti-Slavery Society to all the benevolent wherever this may come.

BRETHREN & SISTERS:—This circular is addressed to you for the purpose of soliciting your aid in the work of abolishing Slavery in the State of Delaware. The preaching of anti-slavery truth for the last twenty-five years has not been useless. The facts and arguments which have been so freely published in our country, have been gradually producing their legitimate effect. The tone of public sentiment has undergone a material change. An under current has been setting towards the port of freedom, silent, perhaps generally unobserved, but none the less sure of progress on that account, until now individuals and whole States are prepared, or nearly so, for the incipient steps for emancipation. Kentucky, Delaware, Tennessee, Virginia, Maryland, are moving—slowly,—all too slowly, it is true, but they are *moving*: a sure harbinger of "a better day coming." In Delaware there are now about 2,300 slaves. These are held by a comparatively small part of our population. The great majority of our citizens are non-slaveholders—many of them from the Northern States, and the number of this class rapidly increasing. They are opposed to the system of Slavery in interest and in feeling, if that could be properly reached and developed. A prospective bill for emancipation was before our Legislature at its last session. The vote on its final passage in the House stood, for the bill 8—against it 4. In the Senate, after the second reading, a motion was made for an indefinite postponement on which the vote stood, for the motion 5—against it 4.—When the result was known considerable excitement ensued and remonstrances were sent to the Senate, which were the occasion of a motion for reconsideration, which was lost by a tie vote, one member being absent. This occured just at the close of the session. Had the bill been earlier before that body there is a probability of a different result having obtained.

From these facts the friends of freedom feel they have great cause for encouragement to put forth renewed efforts for the accomplishment of our object. This our society proposes doing. We would send forth the living agent, as well as tracts and periodicals, appealing to the consciences and common sense of our citizens. We would leave no stone unturned to have that accomplished at the next meeting of our Legislature, which failed at the last. We doubt not that a corresponding activity will be shown by those determined to adhere to the system of Slavery. Yet unwilling to release their captives, they will appeal to all that is selfish, deter by threats the timid, and deceive the unwary. We would be more active, more vigilant, more untiring than they: but we are few in number and limited in our resources. For the means to carry on our warfare we must look to benevolence abroad. We invite you then to whom this is addressed particularly—we invite all to whose notice it may come to contribute of your abundance, or may be of your poverty that which you can, to forward the work. Let Delaware abolish Slavery and other States will follow. It will be the opening wedge for further action. It is here then the battle of freedom must be fought. It is here the first victory is to be gained. Who is there to come to the rescue? "Come one, come all," come to the relief of the down-trodden. Come, clear our fair country of the foul blot of Slavery. By your love of kindred—of country—of fair name—of Justice—Christian purity—of all that is ennobling—of all that is holy, lend us now your aid, and the blessings of the perishing be upon you.

Contributions may be forwarded to our treasurer, Rachel Bassett, Wilmington, Delaware.

BENJAMIN WEBB, President.

JAMES B. BROOKE, Secretary.

RHODE ISLAND ANTI-SLAVERY SOCIETY.—ANNUAL MEETING.

The twelfth annual meeting of the Rhode Island Anti-Slavery Society will be holden in Providence, on WEDNESDAY and THURSDAY, the 20th and 21st of October, 1847. Distinguished friends of Emancipation from other States are expected to be present and aid in rendering the meeting interesting, by their utterance of earnest thoughts on a subject of immense importance to the people of our State and country. We invite to meet with them and with us, and to take part in our deliberations, all such as sympathize with the oppressed, and are willing to give the influence of their presence, their "good names," or their truthful words, in favour of humanity, and against the mad ambition of the oppressor. We invite also the indifferent, the apologist of the enslaver, and the enslaver himself. Let us come and reason together, being mindful of truth, and of our duties to each other and our brethren everywhere. Let us see if, beyond the dark cloud which gathers around us, there is no gleam of sunshine—if, beyond the crushing of human rights and the shedding of human blood, there is no "good time" visible of Liberty and Peace—if we may not strengthen the hearts and the hands of each other, by the renewal of our pledges to "labour and to wait," with renewed confidence in the justice of our cause, and strengthened assurance that over all the obstacles which now beset our path, and notwithstanding that "on the side of the oppressor there is power," we may yet plant firmly the standard of peace and liberty, and proclaim the triumph of Right in the boasted land of the free.

In behalf of the Rhode Island Anti-Slavery Society.

JOHN BROWN, President.

AMARANCY PAINE, Secretary.

Providence, September 18, 1847.

Advertisements.

NEW MUSIC.—"There's a Good Time Coming." The above popular Song, also, "He Doeth All Things, Well," Mother's Bible, Excelsior, Away Down East, May Queen, Old Granite State, Pauper's Funeral, and Lament of the Prisoner, Bridge of Sighs, Burial of Mrs. Judson, Think Gently of the Erring, (composed by a prisoner,) Get off the Track, Drink from the Mountain Spring, Dear Father Drink no More, Grave of Bonaparte, Spider and the Fly, The Shepherd's Cottage, (with a likeness of Abby J. Hutchinson,) The Seasons, a Farmer's Song, Song of the Shirt, The Watcher, Little Maid, Humbugged Husband, Blind Boy, Anti-Calomel, Will You Come to My Mountain Home, Lament of the Irish Emigrant, Hebrew Maiden's Lament, Are We Almost There, Blue Juniatta, Indian Hunter, Glide on my Light Canoe, Man the Life Boat. All the songs, quartetts, glees, &c. of the Hutchinson Family, and other popular singers; also a full assortment of marches, waltzes, rondos, variations, &c.; music for the guitar, flute, &c.; instruction books for piano, flute, guitar, accordion, violin, tuning forks, Church music books, Bradbury's Floral Festival, Young Melodist, Young Choir, School Singer and Social Singing Books. Piano Fortes from $150 to $400, Coleman's Æolian attachment, &c. &c. &c.

CHARLES HOLT, Jr. Music Publisher
156 Fulton street, 2d door E. of Broadway.

May 8, 1847.—1y. is.

FREE PRODUCE STORE,
Free Labour Dry Goods & Groceries
WHOLESALE AND RETAIL.

New goods, just received:
Fine shirting and sheeting muslin, bleached and brown.
Satin stripe. Fine 6-4 plaid muslin.
Also, on hand, heavy muslins, of different widths.
Muslin de lain, and plain, neatly figured, all wool.
Linens, warranted free from cotton.
"Manchester" ginghams of superior quality, various styles.
2d quality do. assorted patterns.
Calico, do. do.
Colored cambrics and Canton flannel, assorted colors.
Bleached and brown do. do. and table diaper.
Coloured table-cloths, imitations of linen.
Cotton hdkfs. assorted styles.
Long and half hose, superior and heavy.
Apron and furniture check.
Cotton twilled pantaloon stuff.
Knitting cotton, various Nos. bleached, brown, and coloured.
Cotton laps and wadding, white and coloured. Also,
Refined loaf, crushed, and pulverized sugar.
Brown sugar, good quality, of different grades, by the barrel, bag, or pound, at reduced prices.
Sugar-house and West India molasses, good quality.
Rice, coffee, and chocolate.
Superior Teas, Selected with care, for family use or stores, viz: Oolong, Souchong, and other black teas, Also, green tea of superior quality.

Various spices and confectionary, &c. &c. The whole stock exclusively of free labor goods, to which the subscriber would invite the attention of country merchants, as well as his friends and the public generally.

Pains will be taken to satisfy customers as to the goods being what they are sold for—the product of FREE LABOUR. None should purchase without making careful inquiries.

GEORGE W. TAYLOR,
(Successor to Joel Fisher.)
Northwest corner Fifth and Cherry sts.
Philadelphia, 3d mo. 25th, 1847.—1y.*

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES. Duty, 20 per ct ad val. per 100lbs	
Pots, 1st sort 1846	7 5.18¾ a 5.50
Pearl	6.87½ a 7.50
BEESWAX. Duty: 20 per cent. ad val.	
Cuba, white per lb	—.— a —.—
American, yellow,	—.25 a —.26
BRISTLES. Duty, 5 per cent ad val.	
St.Pet'sbg, 1st sort lb.	.90 a 1.12½
do. 2d sort	.35 a .45
Okatka, gray&white	1.90 a 1.95
Souchoy	60 a .65
American	55 a .60
COAL. Duty, 30 per cent. ad val.	
Liverpool, Orrel. chal	8.50 a 9.00
Newcastle, coarse	7.00 a 7.37½
Scotch	7.00 a 7.50
Sidney and Pictou	6.50 a 7.00
Anthracite, 2,000lbs	5.00 a 5.50
DOMESTICS.	
Shirtings, brown 3-4 yd	5 a 6
do. do. 7-8	— a —
do. bleached	6 a 8
do. S. I. do.	7 a 11
Sheetings, brown 4-4	6½ a 8¾
do. do. 5-4	10 a 12
do. bleached 4-4	8 a 12
do. do. 5-4	12 a 15
Calicoes, blue	9 a 12
do. fancy	7 a 15
Plaids	9 a 11
Kentucky jeans,	15 a 30
Satinetts	25 a 60
Checks 4-4	8 a 10
Cotton Osna. S. No. 1	— a 9
do. No. 2	— a 8
Cotton yarn, 5 a 13	16 a 18
do. 14 a 19	18 a 22
do. 20 a 23	22 a 23
FLOUR & MEAL. Duty, 20 per cent ad val.	
Genesee per bbl.	5 75 a 5.87½
Troy	5.37½ a 5.62½
Michigan	5.50 a 5.81¼
Ohio, flat hoop	—.— a 6.25
Ohio round hoop	—.— a —.—
Ohio, via, Canal	—.— a —.—
Pennsylvania	5.87½ a 6.00
Brandywine	—.— a 6.00
Georgetown	5.87½ a 6 00
Baltimore c. mills	5.87½ a 6.00
Richmond c. mills	—. a —.—
do. country	5.87½ a 6.00
Alexandria	5.87½ a 6.00
Fredericksburg	5.87½ a 6.00
Petersburg	5.87½ a 6.00
Rye flour	4.00 a 4.12½
Cornmeal, Jersey	3.25 a 3.62½
do. hhd.	17.50 a —.—
FISH Duty, 20 per cent ad val.	
Dry cod, cwt.	3.50 a 3.60
Dry scale	1.75 a 2.00
Pickled cod, bbl.	3.25 a 3.50
do. salmon, tce	19.00 a 20.00
Smoked do. lb	— a —
Mackerel, 1, bbl.	12.75 a 13.00
do. No. 1 small	10.75 a 11.37
do. No. 2	8.50 a 8.75
do. do. North	6.75 a 7.75
do. No. 3 South	4.75 a 4.87
do. do. North	4.87½ a 4.62½
Shad, N 1 Ct.hf.bbl.	7.12½ a 7.25
do. No. 2	6.12½ a —.—
Bucksp't. bbl.	7.25 a —.—
Mass. do.	—.— a —.—
Southern	—.— a —.—
Herring, pickled	3.00 a 3.25
do. scale, per box,	75 a 80
do. No. 1	40 a 45
do. No. 2	32 a 35
GRAIN. Duty, 20 per cent. ad val.	
Wheat, white bush	1.20 a 1.25
do Western	1.05 a 1.18
do. Southern	1 00 a 1.18
Rye northern	.80 a .82
Corn north'n & Jer	67 a .69
do south'n(weight)	— a .—
do N O & West'n	— a —.—
Barley, Western,	75 a .78
Oats, northern	54 a .55
do. southern	42 a .45
do. New-Jersey	42 a 48
Peas, white	1.00 a 1.25
Black eyed	a 3.—.50

FLAX Duty: 15 per cent. ad val.	
Russia per lb.	9 a 11
American	7 a 8
FEATHERS Duty: 25 per cent. ad val.	
Foreign per lb.	12 a 25
Foreign A. A.	25 a —
Live, American	28 a 33
HAY—Per 100 lbs.	
North River in bales	45 a 50
HOPS Duty, 20 per cent. ad val.	
First sort 1846, lb.	14 a 16
LEATHER. [Sole] Duty, 20 per cent. ad val.	
Oak per lb.	20 a 24
Oak Ohio,	18 a 22
Hemlock, light	17 a 18
do. middle	17 a 18
do. heavy	15 a 17
do. damaged	14 a 16
do. poor do.	10½ a 12
LIME	
Thomaston per bbl	.80 a .83
LUMBER Duty: Timber and firewood, 20; boards, timber, &c. shaped for use, 30; do rough, 20 per ct ad val. Yard selling prices	
Timber w. pine pr.c.ft.	18 a 25
do. east'n scant or beams prM. ft.	16.25 a 16.50
do oak, cu. ft.	.25 a .3
do. Gr. Isl. W.O.	—28 a
do. O.scnt.pr.M.ft.	30.00 a
do. Ga.yel.pine(by cargo) per cub. ft.	—24 a
Plank Ga. yel. pine pr M foot	27.50 a — —
Boards N.R.M.ft.cl.	35.00 a 40.00
do. 2d ql.	25.00 a 27.50
do. Box	14.00 a 14.50
Albany, piece	12 a .21
Plank Alb. pine	12 a .21
Laths E. by car.	2.50 a 3.00
Shingles bh. 18 in.	1.75 a 2.25
do. Ced.3ft.1stql.	26.00 a —.30
do. do. 2d ql.	24.— a 28.—
do. 2ft.1st ql.	18.— a 22.—
do. do.2dql.	16.— a 20.—
do. Cyprus 2d ql.	15.— a [illegible]
Heading W.O.pr.M.	45.— a 50.—
Staves W. O. pipe	50.— a —.—
do. do. hhd.	40.— a —.—
do. do. bbl.	30.— a —.—
do. R. O. hhd.	20.— a 30.—
PROVISIONS. Duty: Cheese 30; all other 20 per cent. ad val.	
Beef, mess per bbl.	11.75 a 12.25
do. prime	7.75 a 8.25
Pork, mess. Ohio	—.37 a 14.12½
do. prime new	14.00 a 14.25
Lard	10 a —.12
Hams, smoked	9½ a —.11
Shoulders, smoked	7½ a —. 8
Beef do.	11 a —.—
Butter, Orange co.	18½ a —.20
do. West'n dairy	15 a —.17
do. common	— a —
Cheese	7 a —. 7½
SEEDS. Duty: flaxseed clover, and timothy, 20 per cent. ad val.	
Clover, per lb.	—. 7 a —.7½
Timothy, 7 bush.	17.— a 20.—
Flax, rough	1.34 a 1.35
do. clean	—.— a —.—
TALLOW. Duty: tallow grease, & soap stuff 10 per cent. ad val.	
Rendered	9 a 9½
WOOL. Duty, 30 per cent. ad val.	
Am. Sax'ny. fleece lb.	40 a 45
Am. full blood Merino	35 a 38
Am. ½ & ¾ Merino	30 a 34
Am. native & ¼ do.	26 a 28
Superfine, pulled, ctry.	32 a 34
do. do city	27 a 28
No. 1, pulled, country,	26 a 27
do. city	25 a 26
South Am. washed	10 a 12
do. do. & picked	16 a 18
do. unwashed	5 a 7
Africa	6 a 8
Smyrna	10 a 11
Mexican	9 a 12

Poetry.

For the National Anti-Slavery Standard.

SONNET.

How every year is laden with event,
Which too prophetic vision may foresee!
Yet on the past we look, as on a sea
Whose perils o'er, conceal no dire portent:
Sufficient bliss is with the sorrow blent
To keep us willing loiterers on Time's shore—
Save when in storm wo's breakers on us pour,
And make us long for an eternal tent
Where its rough waves may never reach us more.
Life's best, yet hardest lesson, is content:
Not weak submission to the wrongs that be,
But resignation to high destiny;
Through life's dark shadows looking to that sun
Whose rays celestial light the world's "well done."
C.

From the Vermont Universalist Watchman.

EARTH'S ANGELS.

Why come not spirits from the realms of glory
To visit earth as in the days of old—
The times of sacred writ and ancient story?
Is heaven more distant? or has Earth grown cold?

Oft have I gazed when sunset clouds receding
Waved like rich banners of a host gone by,
To catch the gleam of some white pinion speeding
Along the confines of the glowing sky:

And oft, when midnight stars in distant chillness
Were calmly burning, listened late and long;
But Nature's pulse beat on in solemn stillness
Bearing no echo of the seraph's song.

To Bethlehem's air was their last anthem given,
When other stars before The One grew dim?
Was their last presence known in Peter's prison?
Or where exalting martyrs raised their hymns?

And are they all within the veil departed?
There gleams no wing along th' empyrean now;
And many a tear from human eyes has started
Since angel touch has calmed a mortal brow.

For earth has angels, though their forms are moulded
But of such clay as fashions all below;
Though harps are wanting, and bright pinions folded,
We know them by the lovelight on their brow.

I have seen angels by the sick one's pillow;
Theirs was the soft tone and the soundless tread;
Where smitten hearts were drooping like the willow,
They stood "between the living and the dead."

And if my sight, by earthly dimness hindered,
Beheld no hovering cherubim in air,
I doubted not—for spirits know their kindred—
They smiled upon the wingless watchers there.

There have been angels in the gloomy prison—
In crowded hall—by the lone widow's hearth;
And where they passed, the fallen have uprisen—
The giddy paused—the mourner's hope had birth.

I have seen one whose eloquence commanding
Roused the rich echoes of the human breast,
The blandishments of wealth and ease withstanding,
That Hope might reach the suffering and opprest;

And by his side there moved a Form of beauty,
Strewing sweet flowers along his path of life,
And looking up with meek and love lent duty:
I call her angel, but he called her Wife.

Oh, many a spirit walks the world unheeded,
That, when its veil of sadness is laid down,
Shall soar aloft with pinions unimpeded,
And wear its glory like a starry crown.

Miscellany.

From Howitts' Journal.

MEMOIR OF HENRY CLARKE WRIGHT.

BY MARY HOWITT.

It is now my grateful task to make our readers acquainted with a good man. Among the remarkable men who have sojourned in this country on a mission of love from America, is Henry Clarke Wright. For the last three years he has been going through the length and breadth of the United Kingdoms, and, in the spirit of the Christian precept which teaches, above all things, humility and self-renunciation, making himself subordinate to some of his other distinguished countrymen, and apparently taking as much pains to keep his extraordinary endowments out of sight as most other men do to make theirs conspicuous.

The most beautiful and the most promising characteristic of the better life of America is that combination of original talent, scholastic knowledge, high moral tone of spirit, and that earnest simplicity of mind which combines, as it were, the man and the child, and which is the best assurance of the innate strength and undeveloped greatness of a young, Christian country. Henry Clarke Wright is a specimen of this better and purer life in America. We feel kindred to it ourselves, and nothing is more agreeable than that we, from time to time, should have the pleasing duty of presenting such men and women to the public and saying, see what noble kindred we English have on the other side of the Atlantic! We and they are all children, as it were, of the same home; time and space sundered us for awhile, but new bonds are springing up between us which shall bind us closer than ever—the bonds of love and good fellowship, the true kinship of mind and heart. The Henry Wrights, the Elihu Burritts, the Lydia Maria Childs, and many a strong, brave-hearted poet, as well as their Channings and Emersons, shall do more to cement the hearts of the two nations than all the treaties that ever left the cabinets of all the Statesmen.

The following memoir has been drawn up from this excellent man's autobiography, just written under happy circumstances, in the midst of some of the most beautiful scenery in the United Kingdoms. This autobiography is, we understand with great pleasure, likely to be published before long, and we are glad that we have been permitted to draw up this transcript of a most interesting and valuable life from such authentic documents, our only regret being that a spirit so truly Christian is about to leave our country, before, as it seems to us, he has been sufficiently known to the public.

The following extracts from letters addressed to our mutual friend, William Lloyd Garrison, at whose express wish this life has been written, and which are prefixed to it, will not only describe the scenes in which it was written, but will, we are sure, give great interest to the portrait which accompanies this, as it will make the public familiar with the features of that beloved child who filled Henry Wright's residence in Scotland with affectionate and imperishable memories:

ROCHANE COTTAGE, ROSENEATH, June 3, 1847.

DEAR FRIEND: * * * I expect to spend a few weeks here on the shore of Gare Loch, amid the impressive scenery of the Highlands of Scotland. I am surrounded by the bold mountains of heather that rise over Loch Long, Loch Lomond, Loch Ech, Loch Fine, Loch Katrine, and Holy Loch. These lochs are all within a few miles of the cottage where I now am. In company with a bright, joyous child, my "wee darling" Catherine, I daily walk along the shores of Loch Long or Gare Loch, or around the hills behind the cottage towards the west, and look up the Clyde to Glasgow some twenty-five miles; the beautiful vale of Clyde with its teeming population, busy in farming and manufacturing, and through which winds this beautiful river, on whose bosom float hundreds of steamers and ships from every clime and country, lies spread out before me like a land of enchantment, a fair Eden. To the north and west I look upon the bold, desolate, and gloomy highlands; to the south I trace the flowing Clyde for forty miles—Ailsa Crag, the Isle of Arran with its towering mountains and deep glens, and the Isle of Bute with its green pastures and flowing kyles or inlets, through which the steamers run into Loch Fine to Inverary, appear in the distance. This is a lovely spot, and endeared to me by a thousand pleasing ties. This is the third season which I have spent amid this great and glorious workmanship of an Almighty Hand. It is a region into which a man would wish to retire for reflection—to inquire who he is? what he is? whence he comes? whither he is going?

In this beautiful scenery he employed himself for three weeks in drawing up the above-mentioned memoir of his life; his mode of spending each day, from his rising at early dawn each morning to his evening rambles, are charmingly described in a second letter to his friend, and from this I will quote so much as refers to the child which contributed so much to his happiness:

* * * * Our sweet rambles upon the mountains would delight you. My "wee darling," as she calls herself and as I call her, is always my companion, with others of the family as circumstances may allow. See us climbing up the hills covered with heather and sheep, I in my blue cap and grey light overcoat, and my little companion—her hand in mine—in her straw hat tied by a ribbon under her chin, and her neat frock and pinafore. Thus we toil up, up, up, by the sheep tracks or on the heather. Every now and then sitting or lying down to rest and roll about on the heather, to sing, and laugh, and shout, and play with our shepherd dog, *Trusty*, which often accompanies us. Up, up we go again, hand in hand, looking back now and then upon beautiful dark Gare Loch, and the light steamers that pass over its now smooth and now rough, now rising and now ebbing waters. We reach the mountain-top, beyond the sight and hearing of man, and there in the presence of Gare Loch, and Loch Long, and Loek Gail, and the wild, far-sweeping Frith of Clyde, and in the presence of the dark, bold, gloomy, frowning mountains all around us, and under the dome of blue sky, we run, we laugh, we drop down upon the heather, look down upon the flowers and grass, and up into that mysterious, unexplored concave above us, then up and seize hold of hands, and whirling in a rapid dance, sing in the merry words of a play common to the children of Scotland, "Here we go by jing-a-ring, by jing-a-ring—here we go by jing-a-ring, round about merry matanza!"

Dear friend, I am glad no *mortal* eyes are upon me as I thus yield my whole heart up to glee with that dear child, with her bright blue eyes, her rosy cheeks, her flowing hair, curling down her shoulders, her clear, merry voice, her joyous laugh, and her firm, elastic step and graceful movements; and so completely am I a child in these sports that she seems entirely to forget the difference between us, the difference which age, size, and circumstances might suggest; she simply looks upon me as a child and playmate, and talks to me as such. As to myself, I love that sweet child of five years old with an affection stronger than that which binds me to life. I love to feel that soft little hand in mine as we climb those hills and wander by those lochs; and I look forward to a day, now so near, when I shall no longer feel that soft hand in mine, nor hear that sweet voice mingling with mine, with a sinking and desolate heart.

I said I was glad no mortal eyes were upon us in our merry sports. Why? Not that I find there is anything wrong or silly in this affection for a child, in thus throwing my whole soul into her sports. No, heaven forbid that I should be ashamed of the best part of my nature. Dear Garrison, I know that you will not despise nor ridicule fondness for such pure and innocent communings with childhood. I am not ashamed that these lofty mountains and the bright sun should look down on my sports with this child of nature. Why, then, should I fear the eyes of my fellow-beings? We were all children once, and should be so still in simplicity, gentleness, and confiding affection, had not human institutions educated our childhood all out of us. Mortal eyes may jeer at such childlike amusements, but I glory in my capacity to join in and enjoy them. I am willing that the eyes of all the *immortals* should be on me and my "wee darling," in our rambles by dark lochs and over hills of heather, and see our dancing, and hear our song "round about merry matanza," for they would see nothing but joyous innocence in them, and would, methinks, sometimes be glad to join us.

Having made these abundant extracts, I will hasten to the memoir itself, being assured that the above glimpses into his beautiful spirit will only have filled the reader with a deeper interest for the subject of it.

In the year 1797, Seth and Miriam Wright, a worthy couple, directly descended on both sides from the Pilgrim Fathers, lived in the State of Connecticut, at the neat and beautiful village of Sharon, which stood on the top of a lofty and sterile chain of hills, whose base was washed by the wild Indian river Housatonuck. These good people, who inherited the religious faith of their ancestors in its unabated severity, valued themselves highly on being the lineal representatives of the character and principles of the New-England Puritans. The English nobles pride themselves on a descent from the Norman invaders. Not less proud is the American, who traces his line from the staunch and severe Presbyterian exiles, who sought freedom of opinion amid the perils and hardships of a new land.

Miriam Wright was the mother of eleven children, the tenth of whom is our friend. Like the sons of all the settlers of New-England, Seth Wright had been brought up to manual labour, and with habits of industry and self-reliance. He was a farmer, and worked on his own land; and besides this he was a joiner or builder of wooden houses, a trade in good estimation, and one of high importance in a scantily populated district, where houses and barns are built only of wood.

Seth Wright, house-joiner and farmer, was a man of substance and reputation, and his wife was in every sense of the word a worthy and true helpmate. Besides enriching the house with eleven children—positive riches, these, in young America—she was skilled in all the arts of domestic labour; and, beyond the usual domestic endowments, spun and wove the usual clothing of this numerous family. The sons grew up and trod in the footsteps of their parents; and the family lived together in plenty, and in true affection, although the rule of the house was somewhat of the severest, the father having inherited, not only the religious opinions, but the inflexible, severe spirit of his Calvinistic ancestors. The children, from their earliest infancy, were drilled into the doctrines and practices of that particular church; every so-called religious ordination was scrupulously adhered to—prayer, meeting-going, and the observances of fasts, and the Sabbath, were made of such vital importance, that the omission of any one became a crime. As in the old sectarian families in Scotland, and the more primitive parts of England, all the marriages, births, and deaths of the family, were recorded in the sacred volume; it had its own especial place, from whence it was lifted with the utmost solemnity and reverence. Every morning, and morning and evening on every Sunday, was a chapter read; chapter by chapter, till the whole of the Scriptures, without any single omission, was gone through; no word or comment were bestowed upon these family readings, it being believed that such were needless alike to the converted or to the unconverted.

This rigid disciplinarian parent, although naturally of a joyous and cheerful turn of mind, was extremely stern and determined in the government of his children, especially of his sons. He never allowed any familiarity towards himself, nor a laugh nor merriment in his presence, nor were they allowed to address him with any pronoun, but solely by the important and authoritative word *father*, in which the stern ruler, rather than the tender parent, was understood. He was a strong-built, powerful man, and seen by his young son Henry, with all these attributes of strength and severity about him, attired in regimentals, with a cocked hat on his head, and a drawn sword in his hand, for he served in the revolutionary war, the boy saw before him the embodied ideal of a soldier. There were, however, other characteristics of the man which failed not to make an equally deep, and certainly a much more beneficial, impression on the mind of the child. The father was strictly and severely just.

At one time there was a great scarcity of corn; the utmost want prevailed through the whole district, and the only man who possessed plenty was Seth Wright. One morning, a person came from ten miles' distance to his house to purchase a bushel of corn; it was measured out and put into the bag. Three dollars, or 12s. the customary price, was handed to him by the man. Seth Wright took it, and then returned 7s. saying that 5s. would give him a just remuneration for his labour, and his conscience would not allow him to enrich himself by the distress of his neighbours. The boy Henry was present on this occasion, and deeply felt and admired the disinterested justice of his father; it impressed his mind with a deeper reverence and respect for him than all his religious observances had ever done.

Whilst Henry was yet a little child, his family removed still further west, and into what was then a comparative wilderness. Not a house was in sight of their location, which was a farm of about 160 acres, half of which only were cleared. The nearest neighbour lived at a considerable distance, and all around them, excepting towards the north, they were hemmed in by the dark primeval forest. The house was of wood, and stood upon the banks of a beautiful little stream; to the east was a grove of huge pines, and beyond these lay the unbroken forest, extending up the side of a mountain, a mile high; another mountain, equally high, at the base of which ran the Otsego creek, hemmed them in on the other side. Nothing could be more secluded, and yet more beautiful, than this new home. The forest contained trees of the most magnificent growth, hemlock, pine, larch, sugar maple, and others peculiar to the native woods. At the distance of some miles lay scattered here and there the dwellings of other settlers, who had made small clearings, and lived in temporary houses of logs. The ambition of all settlers is, as soon as possible, to displace the log hut for a framed house; and in these operations the labours of Seth Wright, and four of his elder sons, who likewise followed the trade of house-joiner, were much in demand. Henry often went with them; he had many friends among the settlers, to say nothing of the delight which he experienced in the wilderness, with its strange sights and sounds.

At ten miles distance was Cooper's-town, so called from the father of James Fenimore Cooper, who, at the close of the revolutionary war, had come into possession of a vast tract of land in Otsego, and here fixed his residence. The situation of this town, or village, as it was in those days, was extremely beautiful. It stood on the shores of the Otsego Lake, which is about twelve miles long, and embosomed in mountains, and from the south end of which issues the Susquehannah river. Cooper's-town was the capital of the district, and nothing could equal the delight of Henry when allowed to go there with his father on business; it was the only town he had any knowledge of, and the impression which it made on his mind can never be effaced.

When he was five years old, a great and sorrowful event occurred in the family. It was on a Saturday evening; the father had just returned from a week's absence. All sate at the supper table, full of health and joy. Suddenly one of the sisters, a woman grown, exclaimed in a voice of agony, gazing the while on the mother, "Mother, what is the matter?"

"Don't be alarmed. All is well with me!" replied the mother, in a sweet and almost angelic voice.

After that, she never spoke; but, being laid on her bed, died calmly and beautifully. Henry, whose heart was deeply attached to his mother, stood at the bedside, amazed and appalled at this strange mystery of death. He cried bitterly. The neighbours came from miles round, to offer consolation and help to bury her. One neighbour alone remained in the house to take charge of Henry, who was too young to attend the funeral; but though his heart was almost crushed by the sense of his desolation, he brooded over his grief in silence. There is, however, hardly any affliction that does not bring with it its compensation: this came to the boy, in the affection of his grown-up sister, who became to him a second mother; to her he opened his aching heart, and in return received sympathy and consolation. The mother was buried in a solitary place at the foot of a cliff, in a grove of beach trees, and this remained ever after a sacred place, and was often visited by him in after years.

Before twelve months were over, the stern disciplinarian father brought a second wife into the house, whom Henry was told to call mother. This was a great difficulty to him: it seemed to him a falsehood, for she was a *stranger*, and not his *mother*; it was a hard lesson, more especially as she was a woman of a strong, unbroken temper. But again the angel of affliction came companioned by the angel of mercy—the stepmother became the mother of three children, all girls, and these were links of love to the boy, and as sunbeams in his path. The greatest happiness he had was in nursing and playing with these half-sisters; it was joy to come home from school, because they were in his father's house; and his stepmother grew fond of him because he loved her children; so true it is that love, in any form, begets love.

The three daughters of the first wife, Henry's own sisters, were married away from home, and, in lack of female help, he became the domestic assistant of the stepmother; all the younger boys, indeed, were employed more or less in in-door labour; but in spite of Henry's fondness for all kind of active bodily exercise, he found pleasure not only in being the nurse, but in cooking, spinning, weaving, milking, churning, chopping wood, and, in fact, being *a help* in the truest sense of the word. It never occurred to him that he was doing anything mean or servile, or derogatory to the dignity of his growing manhood. All he knew was, that as a boy, a son, and a brother, he was useful, and every occupation became thus ennobling as well as delightful. No one laughed at him, or looked down upon him, because he performed menial or servile offices: he knew not, indeed, that they were considered so; to him they were services of love and helpfulness, and they could not degrade him.

But his employments were not solely of a domestic kind; he attended, likewise, to the horses; yoked and drove the oxen, fed the cattle, and became so great an adept in their management, that he could always control them, and not only control, but he gained so singular an influence over some of them as almost to approach the miraculous. Morning and night he drove the cows to and from their pastures, and was the little shepherd of the flock which was allowed to wander about in the woods with a leader, wearing a bell; nothing was more delightful to him than to hunt up his scattered flock, running and shouting, and hearing the echo of his voice amid the deep forests.

Such a life as this, full of affection, activity, and usefulness, was sure to produce its results in a strongly developed moral and physical being. The boy stood erect before God and man, and feared nothing; and the year, as it went round, brought with it its cheerful and ever-varying occupation. In-doors, or out of doors, the work was never done. Among other things in which Henry prided himself, were mowing and reaping; and in these he excelled, and had such delight, that he worked regularly at them with an elder brother, even after he began his studies at College. There is something truly Arcadian in the following passage, which we extract from the manuscript before us, in which our friend speaks of these pastoral labours:—

> The smell of new hay is more delicious and refreshing to me than the choicest perfumery in the world; and the sight of mowers mowing down a meadow in the dewy morning, and of children tossing the grass; or of reapers reaping down harvest-fields, and binding up the corn, is to me more picturesque and charming than the sight of a gala or coronation day. I love those rural scenes; I know what they are. I have been part of them myself, and I would rather go and be a part of them again than be a mover in the proudest show of the most sumptuous aristocracy and royalty on earth. I would rather know how to till the earth, and to mow down a meadow, and reap down a harvest-field, than to be an adept in all the games and the amusements that ever were invented for the pastime of the wealthy and the idle. Sincerely do I thank my Maker for the desire to work, and for committing me in childhood to those who taught me how to work, and to feed and clothe myself by the labour of my own hands.

One of the pleasant events of this life of nature and labour was the making of maple sugar in the woods. The farm of Seth Wright abounded with the sugar maple, and all the sugar which the family consumed was made by themselves; there is something delightfully rural in the whole business, and we can well understand why Henry took so much pleasure in it. In the early spring, when the sap began to circulate, a place was selected in the woods where a number of fine healthy maple trees grew conveniently for the sugar camp. The trees were tapped, and the sap conducted by little spouts placed in the openings to the troughs; from fifty to a hundred were thus tapped; the sap was carried in buckets or pails to some central place and turned into hogsheads, or very large troughs dug out of the trunks of trees like an Indian's canoe. Not far off, large kettles were swung on a sort of gallows, and here the sap was boiled over large fires which were kept burning day and night till the whole process was completed, which generally required three or four weeks. A little shed was built near the place of boiling, where the children and persons attending the sugar-making could rest by day or night.

The sugar camp was a most attractive place to Henry, not only on account of tasting sweet syrup and making candy, but because of the kind of life which was led there. He was often sent to carry provisions from home to the sugar-makers; he was proud of the trust thus confided in him, but, above all things, did he enjoy the spirit of the primeval forests. He loved to wander alone in them by night or by day—he loved to feel the gathering gloom of night settling upon them, and to feel himself shrouded in the blackness of darkness in the woods far from the footsteps of man. He had no terror; he would sit for hours by the fire, alone, looking into the impenetrable gloom which seemed to wall him in, thinking of the wild beasts or the wild Indians that lived within those leafy solitudes; or he would look upward through the lofty tree tops to the moon and stars into the dark blue immensity above him, and in that silence and solitude impressions of God, of himself, and his destiny, were received into his soul, which were more cheering, exalting, and purifying than any lessons he ever received from any human being.

His pleasures, however, were not all of this sublime character; he had great enjoyment in the acquaintance of many of the settlers scattered about, and nothing pleased him more than to hear the old people tell stories of Indian wars and massacres, and of ghosts and witches. At that time the central parts of New-York State were still covered by forests, in which lurked the wild beast and the Indian; all the children of the settlers grew up with more or less hatred towards these unfortunate aborigines. Tales of Indian tomahawks, and scalping-knives, of Indian revenge, long cherished and terrible, of ambush and tortures, were in the mouths of all the mothers and nurses throughout the settlement.

In the summer season, companies of Indians of various tribes were constantly seen in that region, hunting in the woods, fishing in the rivers and creeks, or wandering from house to house to sell their baskets and mocassins of deer skin. These Indians had great dexterity in the use of the bow and arrow, and the boys of the settlers learned from them how to make and use them. Henry, although he had heard nothing about them except in connection with tales of horror and bloodshed, had nevertheless no fear of them in actual life. To him they were always kind and trustworthy; he often also heard them tell of the cruelties, murders, and outrages perpetrated on themselves by the white settlers, and his sympathies were enlisted in their favour. The warriors were grave and dignified men, and their wild, wandering life, and personal independence, filled his childish soul with a feeling of deep respect.

This, however, was by no means a universal feeling; wild beasts, Indians, and goblins furnished material for the fireside stories of the district. The principal narrator of such stories was an old crone, called Aunt Huldah, who lived in a little log hut about a mile from his father's. This old woman was an implicit believer in witches and ghosts, and she perfectly revelled in stories about them. She sat in a low chair with her chin resting on her hands in the true attitude of the *Märchen Frau*, her head shaking with palsy, and her eyes fixed on the huge blazing wood fire which lit up the room, as if she drew her inspiration therefrom. Often would she be telling her stories while the storm was howling without or the cold moon and stars shining in the frosty sky, and as she grew interested in her own relation she grew perfectly eloquent; her eyes became larger and wilder, and her head shook more rapidly. Aunt Huldah's stories were calculated to produce a lasting impression; she told likewise of encounters with wild beasts in dark nights in the depths of the woods, of hair-breadth escapes in dreary swamps and swolen rivers, of children which had strayed away from home and been lost and starved to death in the woods; and these naturally enough furnished excitement and interest to the boy. Yet, however much they operated on his imagination, they did not deter him from rambling in the forest. He had a large black dog, of a fierce and daring character, and in company with this faithful creature he feared neither Indian, wild beast, nor goblin. The two clomb the hills together, and pushed their way through swamps and thickets; and, as might be expected, this daring and independent life produced as beneficial an effect on his character as on his physical frame; he was bold, hardy, and resolute, with a strength and activity of body scarcely to be surpassed.

Christ said, "Suffer little children to come unto me, for of such is the kingdom of heaven;" Henry Wright, whilst yet a boy, felt the truth of this, and acted in its spirit. Strong and bold as he was, and great as was the pleasure he took in an encounter with danger and difficulty, his best enjoyment was in the company of his little step sisters; his affection for them was intense; he wandered with them about the home fields, gathering for them fruits and flowers. Their soft and gentle natures wound themselves about his very soul, and called forth in him the beautiful spirit of self-sacrifice and love; proving the words of the divine Master to be true.

School days came. The school was kept in an old log building open to the roof, with two little holes for windows, and a loose floor of unplaned boards which moved at every step. The house stood on the banks of a stream close by a dark grove of hemlock trees; it was very dreary and desolate, and enough to frighten any children out of their wits. But there was no choice; this was the only school of the district, and hither came all the children from far and near, both boys and girls, to be taught. Many strange things occurred; among the rest it happened one day, to the great astonishment of both master and scholars, that a huge black snake poked his head out of one of the many large holes in the floor, and drawing out his body two or three feet, lay calmly looking around him with his sagacious eyes as if making his observations. As the black snake is harmless, although when irritated he is fierce in his demeanour, he was allowed to make his observations in quietness; from this time he became a constant visitor; he lay coiled up on the floor by his hole with his head erected, and apparently listening with great satisfaction to the hum of the school. He was known amongst the children by the name of the learned snake.

All the school influences were not good. At one time the master was a famous preacher among the Baptists; he was called Elder Woolcot, and was renowned for his faculty in prayer. He prayed in the school, morning and evening, and the parents thought therefore, that their children must be well taught. Besides praying, he drank, and his whisky bottle stood in a cupboard near his desk. The school house was small, and the children were all within reach of his long, pliable stick, which was of beech, and made hard and tough at the thin end by fire. The description of this school and its ruler remind me of Blake's words—

"But to go to school in a summer morn,
Oh, it drives all joy away;
Under a cruel eye out-worn,
The little ones spend the day
In sighing and dismay."

It was thus the master prayed in the school. He stood up in the middle of the room holding by his heavy chair. He was a large, strong-built man, with a broad face and small venomous eyes which glared from under shaggy eyebrows; he pushed his spectacles on the top of his head, and with his eyes open and fixed upon the children, and his terrible rod, which had been steeped in fire, brandished in his hand, he began his prayer by telling God what depraved little beings they were that stood trembling all around him, and how they had more pleasure in wickedness than in goodness, and all the while his eyes were fixed on them with a drunken ferocity, and if any one happened to move or look askance, down came the long rod upon his devoted shoulders, and he would pray all the more vehemently that such hardened hearts might be converted.

Henry's father, who, as I have said, was himself a stern man, would never listen to complaints from his children about their treatment at school; in the school-house the teachers were the masters, and he whipped his children for complaining of ill-treatment at the master's hands. This kept Henry silent under all his sufferings; but his sufferings made not the less impression, and the master's cruelties, under the guise of religion, disgusted him with this sacred sentiment even in good men.

Like the family of Hutchinson, the family of the Wrights were singularly musical. Of the twelve children who grew up to man's and woman's estate, there was but one who could not sing, and most of them played on various instruments.

The father himself was a fine singer, and had a powerful base voice; the instruments played upon in the family were the flute, the bugle, the hautboy, the clarionet, the bassoon, the kettle-drum, and the violoncello. These family concerts, as may be imagined, were of the most delightful character.

At eight years old Henry attended a singing school and was remarkable for his beautiful voice, and the ease and rapidity with which he could read music; his voice was a clear contralto, and he very early learned to play on the flute; at the age of thirteen he frequently accompanied his elder brothers to play in the military band, on parade days, for which he alone received two dollars a day.

At this time the wars of Napoleon were convulsing Europe, and exciting a world-wide attention. Henry's father was a Federalist, and sided with England against the conqueror; the elder brother, who had the management of the farm while the father was from home on his house-building expeditions, was a determined Democrat, and upheld Napoleon in all his usurpations and overturnings.—When they were together many warm debates took place on these subjects, and Henry, who had from his earliest childhood a martial tendency, sided with his brother, and triumphed in the victories of Napoleon and the overthrow of the old dynasties. The daring energy of the conqueror fired the heart of the boy, and in idea he too was a warrior, leading on his army to battle and victory. Histories of war and conquest were then the aliment of his mind. He was intensely interested in the contests between the Indians and his Puritan forefathers, as well as in the events of the revolutionary war which severed America from the mother-country; for this reason it was, perhaps, that he enjoyed so greatly the pomp and show of those parade days, when, with his fife to his mouth, he took his stand by his brother's side, and blew forth the martial airs which had so infinite a charm for him.

Whilst I am speaking of Henry Wright's boyish love of martial glory, and his great admiration of Napoleon, I may mention the singularly striking resemblance there is in the outline of the head, and particularly in the formation and expression of the lower part of the face, to the busts and portraits of Napoleon. So striking indeed is this resemblance, as to have excited general attention on the continent, and among military men, to whom Napoleon's living countenance had been familiar.

We have now seen Henry Wright at home and at school; nurturing in his heart the deepest human affections and the purest love of nature. The genuine religious feelings of his ardent and active mind had been repressed by cold and rigid sectarian observances; and the stern father and the still sterner schoolmaster made him early aware that *their* teachings of God, and the teachings of his own loving, childlike heart, were utterly at variance.

Whilst a child Henry went to summer schools, but as he grew to a youth, when his labour would be useful on the farm, he left these, and attended school merely during the winter months, when his services were not required on the land.

The father's notions were as peculiar with regard to education as in many other ways. He would not allow his children to learn arithmetic before they were fourteen; he thought until then that their minds were not sufficiently matured. Physical strength and hardihood were his first aim, and in that he was not altogether wrong, although there was no need to debar the mind from the higher kinds of cultivation. However, arithmetic, when the boy was allowed to understand it, afforded pleasures beyond what he had ever had any conception of. The mere demonstration of a truth, even as simple as that two and two make four, which the elementary rules of arithmetic enabled him to obtain, afforded him such intense pleasure that he would often shed tears of joy. It was a new sense which he had discovered, that of being able to ascertain a something, by his own powers of mind, about which there could remain no doubt. His delight in arithmetic at this time knew no bounds; the dormant powers of his mind now first sprang into conscious life with an energy and joyousness of which he had hitherto no idea. His was the happiness of a discoverer; a new world was revealed to him, the world of his own mind; he yet stood, as it were, with but one foot on the shore; out of the mists of an early morning shone forth the peaks of mountains and the verdure of groves, and an ardour and ecstacy urged him forward. Well may he speak thus of that memorable time,—"As yet, though I knew that I had immense physical energy, and that I had, at times, felt wild with the joy of my mere outward life, yet I now experienced a feeling of pleasure far deeper and more absorbing, as I now sate perfectly motionless, with my slate in my hand, demonstrating some simple arithmetical proposition; the undeniable certainty of which gave to my mind its value. There were no perplexing guessings, supposings, or imaginings; all was positive. As I went on step by step, I could say positively, *this is so; that is so; this is true; that is false;* and in this consisted my enjoyment. Arithmetic met a deep, settled element of my being; I had found a something which could be proved, without the possibility of doubt or contradiction."

For three or four winters he continued to attend school for about three months each year, devoting himself principally to arithmetic; during the summers he worked on the farm, but even in the three months of active out-of-doors employment the winters' study was not abandoned, a "sum," as it was called, was always in his head; he cared less for active sports, even for the company of his little step-sisters or for music; this one mental process had taken such entire possession of him. Like many other country schools, both in England and America, nothing was taught in those which Henry attended but reading, writing, spelling, and arithmetic, or "cyphering," as it was called, and yet knowledge of many kinds crept into his mind as if it were intuitively. About this time there was a total eclipse of the sun, which made a deep impression on his mind, and led him to inquire into the laws and incidents of the planetary world.

For weeks before it occurred he heard people talking of the great eclipse of the sun, but what it was he did not know, excepting that it would produce darkness at noon-day. The day came, hot and bright, and he was set to hoe Indian corn, with his elder brothers; just before the eclipse, he was sent of an errand through the woods. As he went along he perceived a gloom stealing over the scene; he had about a mile to go: on his return birds and beasts began to be in a great state of excitement; the woods were almost dark. He was in the very midst of them, and night seemed to have dropped down on the landscape in the midst of day. The sun, which had presented the strange appearance of being cut away by slices, now disappeared, and all was intense gloom. Henry had no fear; he knew that it was the long-talked-of eclipse, but a feeling of sublimity was in his soul. He stood still and contemplated the scene with intense interest and wonder. The daylight returned, and he set forward on his way, but it was a long time before the awe which it had inspired passed from his mind.

When he was seventeen his stepmother died; the hard, stern woman, who, to a certain degree, had remained an alien in the family all her days, and whose children, to all but Henry, had been regarded somewhat as the children of the strange woman. To him the little step-sisters became now doubly dear; they were motherless, as he had been; they were very desolate, and seemed to cling to him as to their sole earthly friend. His heart bled for them, and now more than ever he loved to be with them, and to devise a thousand means not only for their amusement, but to divert their minds from the memory of their loss and their sorrow.

Blessed is the human heart which can thus devote itself to the sorrowful, to deeds of love and mercy; it is indeed doubly blest in what it gives and in what it receives!

The spring after his stepmother's death, Henry left the home of his childhood and his youth to go apprentice to a hatter. It was his father's plan that his sons should not only learn thoroughly how to cultivate the land, but also that they should have some "good trade in their fingers," that happen what would in after life, they might have resources at their command. He considered that the best fortune he could give his children was habits of economy and industry, and a knowledge of useful labour which would feed and clothe them, so Henry was put apprentice to a hatter in the village of Norwich, thirty miles west of his home. His father and he rode on horseback; it was a day's journey, and the next day the father returned alone, leading the horse which his son had ridden. Henry, who had never left home before, hardly knew what it meant, except for the distress he felt on leaving the little motherless step-sisters; the father, however, who till now had never exhibited emotion as regarded his children, seemed to feel the separation deeply; he wept and his countenance was sad.

Henry lived with his master three months on trial, before he was bound apprentice; he had made up his mind from the first not only to like the business but to excel in it, and at the end of the three months the indentures were signed, and he was bound for four years. These three months had, nevertheless, been painful to him in many ways: his master was a hard, coarse-minded, brutal man, and the horror that Henry felt, the shock and disgust which many practices and principles peculiar to his master's low moral standard, occasioned to his mind, made him miserable, and had caused a state of feeling which was totally new to his experience. He was oppressed with home sickness, "a feeling," says he, "of wretchedness, of utter misery, the like of which I had never felt before nor since. I found," he continues, "that my local attachments and home affections were intense and enduring. I knew nothing about myself till I was taught it by these three months' experience. I knew not how I loved my father, my elder brothers, nor had I any conception of the boundless affection which I had for my three little motherless half-sisters. Every remembered instance of disobedience to my father, of neglect or unkindness to my stepmother, or of want of attention to any of my brothers or sisters, rose up before me, and, seen through the magnifying glass of my home sickness, appeared to me like heinous crimes. I was very desolate and wretched, and many a time did I walk alone at night in the woods near the shop, or sit on the banks of the Chenango river, which flowed about three-quarters of a mile off, and there weep like a child, for very sickness of heart and longing for the home of my childhood."

I have given the above affecting passage entire, because, when I remember the hundreds of youths who are put apprentice every week in this shop-keeping England of ours, I am sure there must be many a one whose heart suffers at the first rending of his home ties as did Henry Wright's, and I would willingly stir up the hearts of masters and mistresses to treat all such with kindness and consideration, and to remove from the path between the tenderness of home and the hard realities of life, some of the thorns and thistles with which it must of necessity abound.

But Henry Wright had, beyond this natural home-sickness, other causes of suffering. Drunkenness, blasphemy, and the coarse vulgarity of those among whom he was thrown, outraged his soul and caused him the bitterest anguish. But of all this he said nothing to his father or his brothers. The indentures were signed, and with a heavy heart, laden with the anxieties and sorrows of experience, he now consented to wear a yoke which he knew would be galling.

Months went on, and Henry Wright had soon mastered all the mystery of the hat-making business, and begun to feel a pride and pleasure in being able to turn out a really good hat. It was a satisfaction to him to carry a hat through its various stages, and when it was finished he had no little pleasure in contemplating the work of his hands. His master was one of those traders who make bad goods for a distant market, and this practice through the whole of his apprenticeship was a constant cause of annoyance to his conscientious apprentice.

In process of time he became the eldest apprentice, and his sterling steady character could not fail of producing the most beneficial effects on his companions. There were nine apprentices gathered from various and distant quarters, but as most, if not all, had been born and brought up as children of the forest, they were familiar with the same objects, had many feelings in common, and were all accustomed to the same active and hardy life. There was, however, a great difference in their religious opinions; there was amongst them almost every variety of religious faith, and even of no faith at all, and many were the discussions among them on religious matters, each advocating the opinions in which he had been brought up. Equally different, of course, were their tempers and dispositions, and, as might be expected, his influence over them was very great. Wild and unbroken, and in some instances unprincipled as they were, there were none who were insensible to the moral force of his character, and as, just above, I have introduced a few words on behalf of the home-sick young apprentice, let me here say a few more as an example to the "oldest apprentice," that he may understand, if he do not already by his own experience, how it is a possible and an easy thing to gain a great influence for good over others and for happiness to himself.

In character of "oldest apprentice," it was Henry Wright's duty to have a general care over the work and the interests of the shop; to keep all in order, and to see that the business was done at the right time and in the right way, as well as to see that all was safe from fire and other danger at night. All this he scrupulously attended to. But it was not this rigid regard to his own personal duties which won for him the love and cordial respect of his fellows. They were circumstances of a different nature which caused these to be felt for him, and were in great measure the result of his own conduct towards them. He made it a rule, from which he never swerved, not to scold, or tease, or deride them for any fault or peculiarity. Let them say or do what they would to him; whether by accident or carelessness, or purposed mischief, they had disarranged his work, or otherwise annoyed him, he took all patiently and in silence, although he might know who was the one in fault. When anything was done by others of which he had to bear the blame, he bore it and suffered for their fault and let them escape. When extraordinary work had to be done, he never exacted help from them if he could do it alone; but, on the contrary, if the duties of the business afforded any extra pleasure, such as a walk into the country, or a ride, he took care that others rather than himself should enjoy it. He was independent of help from others; he waited on himself, nor ever used the privilege of the oldest apprentice to make the younger ones his servants. This mode of conduct not only won their esteem, but inspired them in some degree with the same independence and uprightness of conduct. Another little circumstance contributed likewise in obtaining their good will; he invariably shared with them whatever indulgences of fruits or otherwise were sent to him or purchased by his own money; and even in the matter of money, if he had it and any of them wanted, they had the benefit of his store. Such was his invariable conduct towards them, and such was the influence of it, that, whatever their dispositions might be towards others, to him they were kind and generous.

(*To be continued.*)

Gleanings from Foreign Papers.

ROYAL COMPLIMENT TO THE POET TENNYSON.—It was but the other day that her Majesty and Prince Albert evinced their contempt for the fashionable and dissipated fools of Esher in a very marked manner, for their deadness to the value of the society of a man of high intellect and accomplished mind. Alfred Tennyson, the poet, had been sojourning at Esher in bad health. No one thought it worth his while to call on him or to solicit his acquaintance. The Queen and Prince, hearing of it, paid their respects to him without delay. No sooner was this known, than Tennyson was inundated with cards and invitations. The cards he returned, the invitations he declined.

DISCOVERY OF A LITERARY FRAGMENT.—The *Augsbury Gazette* mentions that the Polish author, August Bielowski, scriptor of the Ossolinski library at Lemberg, has recently found there, in a MS. under the title, "Libellus domini Joannis de Lathosinski," a fragment of the lost universal history of Tragus Pompegus. The fragment treats of the ancient Illyrian and Dacian wars, and is not contained in the extract of the history of Tragus Pompegus made by order of Justinus. Bielowski is about to publish the fragment.—*Morning Post.*

TOUR WITH A GUILLOTINE.—Maltese papers recently stated that "a Greek vessel having on board a guillotine, was making the tour of the Islands, stopping wherever there were criminals to be executed."

The Governor of Barbadoes has issued a report to the House of Assembly, on the beneficial results attending the abandonment of rum allowances to labourers.

Two ministers of religion, a Catholic and a Unitarian, removed the dead body of a fever patient in Liverpool, which no one else would touch, and both died from the fever.

A bill, abolishing the punishment of death, except for murder and high treason has been introduced into the Manx House of Keys.

The sale of Lamartine's "History of the Girondists," has just been prohibited in the Austrian dominions.

Professor Wilson has published a letter disclaiming all present connection with *Blackwood's Magazine.*

The King of Bavaria has at length given orders that the statue of Luther shall be placed in the Walhalla of Munich.

The *Languedocien* states that a letter has been received from Dr. Franc, a French physician, attached to Ibrahim Pacha, announcing that he had, with his illustrious patient, recently visited a Syrian king, 125 years of age!

A premium of 1000*l.* has been offered by the Royal College of Chemistry, for the discovery of a method of rendering iron, when applied to ordinary purposes, as little liable to rust as copper.

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